THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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Stanzas.

BY MRS. SIGOURNEY.

Unto him who hath loved us, and gave himself for us, and washed us from our sins, in his own blood.—*Rev.*

How hath he loved us?—Ask the star
That on its wondrous mission sped,
Hung trembling o'er that manger scene
Where He, the Eternal, bow'd his head;
He, who of earth doth seal the doom,
Found in her lowliest inn no room!

Judea's mountain—lift your voice;
With legends of the Saviour fraught;
Speak, favor'd Olivet—so oft
At midnight's prayerful vigil sought—
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath he loved us?—Ask the band
That fled his woes with breathless haste—
Ask the weak friend's denial tone,
Scarce by his bitterest tears effaced—
Ask of the traitor's kiss—and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dews
Shrank from that moisture strangely red,
Which in that unwatch'd hour of pain,
His agonizing temples shed!
The scourge, the thorn, whose anguish sore,
Like the unanswering lamb, He bore.

How hath he loved us?—Ask the cross,
The Roman spear, the shrouded sky—
Ask of the sheeted dead, who burst
Their cerements at his fearful cry—
O, ask no more,—but bow thy pride,
And yield thy heart to him who died.

BIOGRAPHY.

For the Churchman.

This account of St. Ignatius has been principally taken from Cave's Lives of the Fathers, but other books have been referred to when necessary.

Boston, June 19th. Φιλαρχαιος.

SKETCH OF THE LIFE OF ST. IGNATIUS.

In this age of infidelity and skepticism, how delightful as well as instructive to look back upon the history of those men who, living at a time when doubt was impossible, believed and taught and died to confirm that faith which we now hold, reverence, and defend. How strengthening to discover, amid the doubts of Socinianism and the jeers of infidelity, that the Gospel as we possess it, with all its great doctrines, was the Gospel of those men who had seen and held converse with the writers of its glorious truths; and thus to feel assured that we are of "the same belief our Saviour taught, the apostles disseminated, the fathers authorized, and the martyrs confirmed."

Of the early life of St. Ignatius we have no definite authentic account, but we are informed by St. Chrysostom that he was educated and brought up by the apostles. He was the scholar of St. John, and was honored with the friendship of St. Peter and St. Paul. Having become versed in the doctrines of his faith, and his character for piety being established, he was constituted by St. Paul Bishop of the Churches in Antioch; a city which will ever be memorable, as having first applied the appellation of Christians to the followers of the crucified Jesus. Over the spiritual interests of this large city he presided more than forty years; and held his place with integrity and honor, though in the midst of uncertain and tempestuous times. With a parent's care he watched every part of his extensive diocese, and seems to have lived only to promote the interests of his flock. He particularly directed his attention to psalmody, and introduced that beautiful part of public worship—responsive singing. We may imagine the venerable prelate superintending the choirs of his different churches and appointing the subjects of their hymns; at one time making grateful acknowledgments for mercies received, at another anticipating promised blessings; "now tuning his harp to the mournful strain of penitence, and now to the enlivening song of rejoicing faith."

The course of St. Ignatius presents scanty materials for the biographer, as nothing extraordinary is recorded. So often is it the case that the life well spent in virtue and benevolence is unchronicled and forgotten, while the crimes and the cruelties of a distinguished villain are enrolled in every history, and transmitted to the latest posterity.

The end of his labors and his trials is now approaching, and he is about to seal with his blood his dauntless testimony to the truth of his religion. The Emperor Trajan, who every where persecuted the Christians, had entered Antioch, and had made particular inquiries concerning their number and condition. As Bishop of the See, St. Ignatius presented himself before him, and testified most boldly to the truth. The Emperor for some time reasoned with him, and endeavored to combat his arguments, until irritated by his fearlessness and his inflexible perseverance, he threatened him with death. But, says an ancient writer, "Death, in its most frightful form, could make no more impression upon the mind of Ignatius, than the dashing waves upon a rock of adamant." The contempt with which the threat of Trajan was received exasperated him to the utmost, and in the frenzy of the moment he commanded that the Saint should be carried to Rome, and there thrown to wild beasts. His departure was immediate, and upon his long and toilsome journey his only companions were two of his deacons, Philo and Agathopus. After a tempestuous passage they reached Smyrna; and as their stay here was protracted, the Saint was permitted to have an interview with his friend St. Polycarp, who was Bishop of the Diocese, and also to write his four celebrated epistles. He was moreover comforted by the visits of the neighboring bishops with their clergy. Upon his arrival at Rome he was greeted by the Christians with most affectionate respect. They reverenced his character, while they lamented the providence by which they were so soon to be deprived of its influence. The day appointed for his execution soon arrived, and the heroic prelate entered the amphitheatre and awaited his dreadful doom. The lions were let loose—in a moment all was over, and nought remained of Ignatius but a few scattered bones.

Of the works of St. Ignatius we possess seven epistles, which are allowed to be genuine; and there are seven spurious. The former are particularly interesting and valuable to the Churchman; for they clearly demonstrate that the distinguishing doctrines of the Church were recognised and taught by those men who were contemporary with the apostles, and received their commission from them. In these epistles, the Trinity of God, the incarnation and atonement of the Son, and the influences of the Spirit, are spoken of as acknowledged by all the Churches; and the three grades of the Christian ministry are expressly mentioned, and their imparity plainly declared. Indeed the evidence which they afford for Episcopacy is so clear, that the Presbyterians are obliged to deny their authenticity.* But though it would seem strange that after having been before the world for 1600 years, and undoubted, they should suddenly be discovered to be false, by those very men whose form of ecclesiastical regimen differs entirely from the one they recognise and insist upon; I think it sufficient to say that St. Polycarp observes that they contain "whatever is necessary to build us up in the religion of our Lord and Saviour," and that Eusebius, in his History of the Church, mentions them all by name.

The character of St. Ignatius, in whatever light we view it, appears virtuous, honorable and consistent. As a successor of the apostles, he preserved their doctrine pure; as a bishop, he was diligent and faithful, exalted in piety, and in boldness unsurpassed; and as a martyr, he gave a noble testimony to the truth of that religion which he had lived to defend and to honor; he gloried in his sufferings, for to him they were the gate of heaven; and looking beyond his torments, with eye of faith he saw his crown awaiting him, and died "with joy unspeakable and full of glory."

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* One of their number has said that they opposed the epistles only because they gave no support to Presbyterianism.

MISCELLANY.

SANDWICH ISLANDS.

The last number of the Presbyterian contains a private letter from a missionary in the Sandwich Islands to a friend in this country, which gives an account of the state of religion in the islands, apparently so impartial and correct, that we have thought our readers would be pleased with it. We omit the first part, which describes the natural productions of the islands.

The population of these islands amounts to about 150,000. Their complexion is very dark, stature not uncommonly large, except the chiefs, but well proportioned, features regular, and commonly expressive of mildness and contentment. Their mode of living in comparison with what it once was is vastly improved, especially among the chiefs and those who have felt most the elevating influence of the Gospel. *They* are mostly genteel in their appearance, and cleanly in their houses and habits, but descending to the lower classes of the common people, it would seem that improvement had scarcely commenced in any respect. They live in small houses built of round poles set in the ground and covered with grass, presenting the appearance of a tent, and these are the abodes of dogs, hogs and vermin, as well as of men, women and children. Entering these abodes of filth you find commonly no furniture except a few mats, kapas and calabashes, and it is often a matter of amazement that human beings, destined to live for ever, and to be the noblest part of this lower creation, can sink so low as to lose all sense of delicacy and self-consequence, and live among beasts and vermin. Their personal appearance, too, is no more respectable than their houses; their hair often long, uncombed, and well *inhabited*, as is visible some distance; their bodies dirty, and their clothes, if they have any, which is by no means universally the case, ragged, half put on, and filthy. I am now speaking of the lower classes of society, which constitutes by far the majority of the nation, perhaps the eighttenths of it. While at work the males are entirely unclad, except a narrow strip of kapa around the loins; and in fact the vast majority of common people wear nothing more at any time than a loose piece of kapa (native cloth) thrown loosely around their bodies, and this, though it appears well at a distance, is a very flimsy and unsubstantial kind of clothing. We daily see companies of them in and about our houses with no clothing on except the narrow strip just mentioned. This you would be shocked at, but we have become used to it. It may be here mentioned also that their common conversation among themselves, males and females, is often as obscene and filthy as their habits or garments. Even females will often make gestures, and suggest topics in our presence, perfectly shocking to all delicacy. What then will they do and say in our absence?

Indolence is one of the besetting sins of this people, and one of the most stubborn impediments to their civil or moral improvement. It pervades all ranks from the highest to the lowest, and is the parent of unnumbered evils wherever found. This may, however, be fully accounted for on natural principles: the climate is warm, a bare subsistence can be procured with little labor, their ideas of living are low, and perhaps what has not a little influence, is a wretched system of government, by which all property, public and private, is left at the disposal of the chiefs, so that whether a man is industrious or not, it is all the same to him: this is a great hinderance to national improvement, but no doubt an increase of intelligence and moral principle will in time produce a reformation. While on this point I would remark that the government is a kind of limited monarchy, being in the hands of the king and highest chiefs, who are his counsellors and executors; but the system is so indefinite and confused that I have not yet been able to learn precisely on what principles it is established, what are the limits to the king's authority, and what to the chiefs, or what are the rights of the people; whether these points are accurately defined among themselves or not, I am not able to say: at any rate, the people have no voice in choosing their rulers or making their laws, but are left to abide by whatever the cupidity or caprice of their chiefs impose upon them. Their loyalty, however, and their deference to their chiefs is as remarkable as the government is impolitic. The lands throughout the islands are placed under the immediate direction of head men, who are among the most respectable of the common people, and these head men act as the agents of the chiefs, collect their taxes, enforce their laws, superintend the cultivation of land, &c. Under such a system of government the rights of the common people are very limited, they can have no private property which may not be at any time demanded of them, and they are liable to be taxed as heavily and as frequently as their governors may choose to tax them. Is it any wonder then that they are not an industrious people? Nay, would it not be a wonder if they were? But our hope is, that as knowledge increases and the rights of men are better understood, a more equitable system of government will be established, securing at once the interests of the chiefs and the people. Certainly the changes which have already taken place, do credit to those who hold the reins of civil power, although all has not been done that is desirable. As the sandal wood, which was once the principal source of emolument, is nearly, if not entirely, exhausted, the revenue of the government is now much more limited than formerly, as it can only arise from the vegetables purchased by ships, and from harbor fees.

A source of much evil among this people, is a want of family government and regularity. Nothing is more common than to see a child casting stones at its mother, and refusing all obedience to her commands, and the mother, instead of exercising a proper discipline over it, either lets the child have its way, which is most common, or if she attempts to correct it, does it without mercy or discretion. It is common also for the mother, as soon as the child is born, to give it to another woman, who has previously spoken for it, that she may take it to herself and nourish it; so destitute is she of *natural affection* as to forsake her own tender offspring. To the praise of God and the power of his grace be it recorded, the inhuman practice of infanticide no longer debases and dishonors this land, but I have no doubt from what I see almost daily, that hundreds of infants die for want of parental care and tenderness, which shows itself in their filth and exposure to wet and cold, as well as in the scabs and sores, too distressing to behold, by which their bodies are afflicted. This want of parental authority and management is a great hinderance to the improvement of the children, as the parents have no control over them, to send them to school, or train them to virtuous and industrious habits. Sometimes a child claims several parents, those that are adopted as well as those that are proper, and when offended by one he will fly to the other.

Another feature in the Hawaian character is a want of any proper sense of the value of time. One day with my neighbors is as good as another to do a piece of work or set out on a journey; and therefore if he cannot do it with perfect convenience to himself to-day, he will do it tomorrow or next day, or a week hence, or perhaps will do a little every day, devoting the rest of his time to lounging on his mat, or sleeping, or something quite as useful. Often, unless driven by necessity, a month will be required to accomplish what might be done in a week with suitable industry. They are also very improvident, which often occasions distress that a little forethought would have prevented. No people in the world obey more strictly and literally the precept, "Take no thought for the morrow," than this. So far from looking a year or two a-head, and laying plans for future provision and comfort, which the wisdom and economy of the ant might teach them, they are often contented not to know one day what they are to live upon the next. But if improvidence brings a native into straits, he has no mean faculty of getting out of them again. Should his feet wear out while travelling over volcanic cinders, while you would be resting your weary limbs he will make himself a pair of sandals, by simply twisting and matting some grass, and tying them on his feet with cords of the same material: or should night overtake him while far from any inhabitants, by rubbing two dry sticks together briskly, he will make himself a fire, and if hungry he can find some roots and herbs almost any where that will relieve him. Thus he can rest comfortable and contented, even sleeping in a cave or the open air, where one less hardy and ingenious would suffer excessively. They are a people also generally much given to the indulgence of appetite; if they can procure a sufficiency to satisfy that, they have little ambition for work, or study, or any thing else. It is said that old Jamehameha, when going to war, would always so manage as to keep his men hungry; then they would fight. You have doubtless often heard of the expertness of the Sandwich Islander in the water. Nowhere does he appear to such advantage as in this element. You would be astonished to see a man throw himself into a rapid stream above a cascade, and float down among the rocks like a log, until he plunges amid the snowy surf into the depths below, or riding on the side of a wave upon his surf board with almost the rapidity of an arrow. Yet many of them are drowned in passing from one island to another in their canoes.

It may be well here to remark that the two evil characteristics just mentioned, may also be accounted for, from the circumstances of the people, at least in a great degree. No man will be provident, unless he feels some security for the enjoyment of what he provides; and no man will make a proper use of his time, who fares no better when he labors than when he does not; unless he possesses a very unusual share of moral principle, and will labor for the sake of laboring. The chiefs own several small vessels, which are manned by natives, and are employed in transporting produce and passengers from one island to another. I have never suffered so severely from sea-sickness, as on board these vessels, and it is one of the greatest bodily trials missionaries are here called upon to endure, to pass to and from their stations on such filthy and crowded craft. On a small vessel you often see from one hundred to two hundred natives, beside a quantity of poi, hogs, goats, fowls, &c.

But you will ask, has not the Gospel, under the blessing of God, wrought a marvellous and happy change among those Islanders? I answer, and desire to do it with gratitude to God, who is the author of it, that it has, and when you think of it, bless and magnify his name. None but God, who can *create anew* a nation in a day, could produce such a change in so short a time. A people, to whom a few years ago the Apostle's forcible and affecting description of heathen nations would have been strictly applicable—a people among whom murder, adultery, theft, lying, stealing, and the offering of human sacrifice were not regarded as crimes, much less treated as such, we now behold, not only nominally Christians, but many we believe are Christians in deed and in truth. Yea, some are now mingling in the joys and songs of the upper world, who, but a few years ago were here worshipping wood, and stone, and lizards, and reptiles, wallowing in filth, debauchery and sin. You may be at a loss to reconcile this language with my previous remarks, which rather exhibit the nation in an unfavorable light: but you will remember that those remarks are not intended to apply strictly to the whole population, but only to those who, either from indolence or remoteness of their situation, have yet experienced but little benefit from instruction; and this is in fact the great mass of the people. Even over these the Gospel has had an influence which is by no means to be undervalued. But beside these there are many who, externally at least, and some of them we hope internally also, are *new creatures*, as their daily conduct will testify. All the churches on the different islands embrace about six hundred members, of whom are most of the highest chiefs, and respectable part of the common people. Although some of these give little or no evidence of a change of heart, and others are not so serious and exemplary as is desirable, yet many on the other hand adorn the doctrine of God our Saviour, by a holy and consistent life. They give daily proof of sincerity, and animate the hearts of their teachers by the warmest attachment as well as their growth in holiness. But recently our hearts have been pained by the conduct of some who once appeared well, but have fallen into scandalous sins, and have incurred the discipline of the Church. This would be trying to any pastor, but it is peculiarly so here, where the Church is, as it were, only in its infancy, and needs all the strength which can be derived from every quarter to nourish and strengthen it. It makes us fear also for others, lest they too should fall into the snare of the devil, and wound the cause they have professed to support. But if they go out from us, it is because they are not of us, and if they were not of us, we should not desire them to be with us. Probably one reason why many have found admission into the Church who are not worthy, is, that church membership here is a sure step to respectability and the favor of the chiefs. It would be a temptation to any people to enter the Church, if by that means they could obtain the favor of their superiors, but especially is it so to a people whose whole support and comfort dedends on the favor of their chiefs. For this reason it is that tares are found growing here among the wheat. But the signs of the times now indicate that this unworthy motive will not long lead them astray.

The question is sometimes asked in America, "Will not some of the Sandwich Islanders soon be qualified to go forth and preach the Gospel to their fellow countrymen, and thus aid those who have borne the burden and heat of the day, in their arduous work?" To such a question it may be answered, that there are a few now in the Church who are useful in some degree, in holding religious meetings in destitute parts, in exhorting and praying with the people. They understand the leading doctrines of Christianity, and can express them with much more force and clearness than any foreigner, but it is too soon, many years too soon, to expect that any will be properly qualified to go forth as the authorized ambassadors of Christ. Whatever their piety may be, their knowledge is too contracted, and minds too uncultivated for that high and holy office. In fact, with their few advantages for so short a time, what could be expected of the best of them, but might be expected of children in a civilized land, unless miracles were wrought?

Besides, the church members of whom I have been speaking, there is a large class of natives who appear quite moral, and profess themselves to be pious, but have not given the best of evidence that they are so. They have left off open vice, and attend strictly to the external duties of religion—prayer in their families and in private—ask a blessing on their food, and are diligent in seeking instruction, and some give considerable evidence of sincerity; but experience dictates not to admit members to the privileges of the Church without a long probation, such is the instability of the native character.

I have remarked that the influence of the Gospel has extended even to the lowest grades of the people. It has so; they all profess to be in favor of the *pono*, (the good way.) By merely announcing to the people that on a certain day he would converse with any who chose to call, on the subject of religion, the mission premises would be crowded with *anxious inquirers*, so that he could not converse with half of them personally. But this I am sorry to add, proves to be no evidence of real anxiety for the good of their souls, but in most cases, only a desire to be noticed or thought pious. Their *manaos* (thoughts) which they come a great distance to tell, are frequently of the most trifling kind, not worth hearing or answering, and sometimes a large company will come to the mission houses with the same unimportant question, and after having it properly answered by one teacher, they will call perhaps the same day on another with the same thought, and appear to be much concerned about it. One man has often called on me, even at night, to tell his *manao*, but it was always the same thing over and over. I would not leave the impression that *all* who come from day to day to tell their *thoughts* are unconcerned or insincere; that would be doing them great injustice: but that the majority of them are so, I believe there is but one opinion among us. In this, however, they are no worse really, though perhaps more childish, than men of other nations, who consider themselves wiser, but whose religion consists in mere professions of no consequence while the weightier matters of the law are neglected. If there is any difference, the latter are certainly the more guilty.

It is surprising, too, to observe how universally this simple-hearted people have fallen in with the mere external duties of religion. We meet with multitudes in whose piety we have not the least confidence, who are in the habit of daily prayer, and they will pray in public without hesitation or embarrassment. Many such, too, make sensible and pertinent prayers; but neither is this any criterion of Christian character. I have lately sailed in a native vessel with a man of some importance, who conducted worship morning and evening and appeared very zealous: but this same man, at the time of the death of the Queen Regent, Kaahumanu, last June, led a party in setting up idol-worship, and practising the most cruel and disgusting abominations of their old heathenism; when asked by one of the brethren why he did so, he replied, that when Kaahumanu, the most substantial pillar of the Church in the nation, was dead, he thought the people would all return again to idolatry, and he did not wish to be last. Yet when this man was disappointed in his expectations, he returned again to the *pono*, and was as zealous for it as ever. You see how much principle such men have. This brings me to remark, that notwithstanding the hold the Gospel has taken on the hearts of this people, in many places, there is a strong tendency to return to their former cruel and absurd *religion*. In several places within the last year, the people have cast aside the oracles of the living God, and commenced worshipping things without life. In fact, though externally somewhat reformed, many are as much heathen in heart as ever they were. But is this surprising when we consider the ignorance and degradation in which the mass of the people are yet sunk? The restraints of the Gospel are irksome, and rigid, and their prejudices in favor of heathenism, which allowed many indulgences to the flesh, remain unmoved, and doubtless, were the restraint of civil authority removed, and the chiefs to encourage idolatry, we should soon see it revived with all its bloody horrors, and degrading vices. May the God of mercies save this poor ignorant nation from such a turn, and fix his truth in the hearts of the people, that they may love and obey it!

Dear Brother, ought not such a state of things where our only help is in God, excite you and your people to pray for us and our cause? Should this nation relapse into heathenism, or turn as generally against Christianity as they are now in favor of it, as the inhabitants of the Society and Georgian Islands have done, how much more hopeless will their condition be than formerly? How many of them will plunge into endless ruin with the aggravated guilt of having had the offer of salvation, but of having rejected it?

From the Sunday School Journal.

APPROPRIATION OF PROPERTY.

Now that the great Head of the Church is opening such an unbounded field to benevolent and missionary efforts, and making so many of his servants willing to go forth to publish the glad tidings of salvation, how very desirable it is that all the energies of the Christian Church should be brought into motion. The particular object I now have in view is to call the attention of Christians possessing property, either in or out of business, to their obligation to consecrate that property to the service of Christ; it is a subject of immense importance, nor should I have entered upon it but for the conviction that it is generally too little thought of to be rightly understood. I desire, without offence to any, earnestly to engage the prayerful and conscientious regard of every one to it who has property intrusted to him.

Let it be asked, From whom have I received my property? for what purpose? and am I so using it as that, when the Lord shall say, "Give me an account of thy stewardship," I shall be able to do so without confusion? Rather let it be considered thus: "I am called a servant of Jesus Christ; I often pray that I may live to him, that I may be entirely his; if at any time I so apprehend the love of God in Jesus Christ as to be suitably affected by it, and feel that I am not my own, but that I am bought with a price, then let me inquire what the will of the Lord is. One thing is certain, *my obligation is always equal to my ability;* let this be impressed on every heart." It is the high privilege of the true Christian to possess a motive to the discharge of this extensive obligation, combining with it the most exalted pleasure. This motive is beautifully expressed in 2 Cor. v. 14—"For the love of Christ constraineth us;" and following upon it is the end we should keep in view, "That we should live to him who died for us and rose again." In what is the love of Christ to constrain? In every thing. Are we warranted to plead a single exception? No. The healthful Christian desires not an exception; he knows that his happiness consists in being subject to this law of love to Christ, and he wishes to adjust all his conduct and practice by it. It is a deadly evil to be influenced in our practice of the affairs of business by the views of the world, or while under that excitement too often produced by our intercourse with it, rather than by a conscientious regard to the will of God. What peace and security would follow upon the daily consideration of these questions—Am I influenced by a regard to the glory of God in all my engagements? and is there any thing connected with the management of my affairs contrary to Christian principle? To be conscientious in every thing is the Christian's security. The blessing of God, with whom are the secret springs of prosperity and adversity—this blessing will crown the devoted Christian. I do not suppose it would be attended with benefit for one Christian to determine for another what he should possess, what he should provide for his family, or what he should contribute to works of benevolence and mercy. No; all that is needful is this,—and it is needful for every Christian, for ministers who possess property more than they really want, as well as for private Christians,—Am I living under the constraining power of a Saviour's love? is my expenditure regulated by it? is the amount of property intrusted to me appropriated by it? do I hold back any sum which I could by some little sacrifice spare, and which, if rightly appropriated, would put in motion an agency which would rescue souls from death? Some one will ask, Do you forbid accumulation? I reply, Yes, unless you are constrained to it by the love of Christ, and a desire thereby to glorify God; it is sin without this. Whoever lulls conscience to sleep, and will not try every part of his stewardship by this test—is this according to the will of Christ? such a one can never be a happy Christian. What is the gratification of self-indulgence, worldly splendor, or covetousness, compared with the peace of God ruling in the heart? When once the idolatry of covetousness is estimated by professing Christians, as it was by the apostle, a new course will be marked out, and instead of contributions to missionary societies being generally confined to sums of 1*l.* to 5*l.*, the love of Christ will decide the ability to give, and the treasurer of the Lord will be abundantly supplied. May the Author of every holy conviction attend this subject with his blessing!

PROFESSOR THOLUCK.

We are sensible that few living theologians in Germany have been the subject of more unqualified praise or more untempered abuse. The son of a goldsmith in Breslau, he consumed the earlier part of his life in working at the trade of his father, although his active spirit was ever thirsting after pursuits of literature. Following this employment he was restrained by a rigid paternal injunction from gratifying his strong desires after knowledge, until a trifling occurrence, the unintentional spoiling of a ring, in consequence of a defect in his eyesight, at once procured his release from the workshop, and opened the way to the noble walks of science. Almost unsupported he entered the academy in Breslau, and commenced his studies under many painful discouragements. Nevertheless his spirit was invincible in the school of adversity; his diligence acknowledged no restraints; and soon his amazing progress in knowledge procured friends and patrons among some wealthy citizens of his town. Thus supported he finished his career in Breslau, and hastened with the most flattering recommendations to Berlin, in order to finish his academic course in the university. In Berlin he devoted his attention particularly to the study of oriental languages, with an amount of diligence and bodily privation almost incredible. Day and night he toiled amidst ancient manuscripts and eastern inscriptions, scarcely allowing nature half her necessary time for repose; until having completed the appointed period for study, he entered upon a more open field, decidedly one of the most promising young men in Germany. During all this time, however, the whole tendency of his education had made him a confirmed Rationalist. It is true, as he has most feelingly depicted his own frame of mind in his book, "*Die Wahre Weihe des Zweiflers,*" he had many an inward conflict to sustain, and his soul was perpetually longing after an unknown something which science could not furnish. But, as he has often confessed, he was unable to recognise the "still small voice" of God; so that influenced by early prejudice, and following a constitutional ardor of soul, which disposed him to love or hate with intensity, he conceived a strong disgust toward the followers of the Lamb who had been branded as "*mystics.*" At length a merciful providence, much against the private inclination of Tholuck, caused an acquaintance with the Baron Von Kodwitz, a pious nobleman and ancient veteran of the cross, still residing in Berlin. The first interview with the baron caused a powerful revolution in his feelings; shortly afterward he accepted an invitation from the baron to become a member of his family; and ere long Tholuck was enabled to look up to this venerable man as his spiritual father. From that moment the ambitious views of this young aspirant after fame were laid aside; now he became willing to forsake the paths of learning, and he professed his readiness to go to a foreign land, and carry the Gospel of peace to benighted heathen. But an indication of Providence, too evident to be misunderstood, thwarted his intention, and shortly afterward he was appointed "professor extraordinarius" in the University of Berlin. In that city he remained until 1826, when the death of Knapp opened a new, more arduous and more extensive field of labor in Halle. — *Correspondence of the Lutheran Observer.*

READING THE BIBLE.

It is much to be feared that the Bible is much less read and studied, of late years, among professors of religion,—in this country, at least,—than it was two or three centuries ago. The grounds for this apprehension will suggest themselves to every observing and reflecting mind. I will cite some of the more obvious.

The vast increase of books and religious periodicals, to the extent they find readers, must have the effect of keeping the Bible on the shelf. There is but a certain share of time, and mental attention, amid the business and employments of life, that can be devoted to reading. We have no reason to doubt, that whole hours are employed in reading, frivolous sometimes in its character and tendency, and always of secondary importance to the Bible. So true do I find this of myself, that it is the first and strongest objection I generally incline to make to purchasing a new book, that it will constrain me to leave, unread, many on my shelves, which I have never read through.

Another cause for neglecting the Scriptures, is the easy access we possess to the inspired volume. A strange reason this,—but familiar, and of every day occurrence, relative to other matters. If a well-attested copy of the book of Jasher were to make its appearance, thousands of professors of religion would buy the pamphlet, at a high price, nor rest quietly till they had read it through, who seem to regard the Bible as made for no other purpose than to furnish texts for sermons.

But the main reason, I apprehend, of the great neglect of the Bible, in our favored land, is the prevalency and spread of liberality—falsely so called—in religion. When preachers dogmatize, and speculate, and philosophize, instead of sealing their propositions with, "Thus saith the Lord," and bringing their views and notions to the gauge-line of "the law and the testimony;"—when religious teachers make their comments upon the Bible, as they would upon Shakspeare, and seek to establish for themselves the character of *great men,* by striking out new readings, and hitherto latent meanings, and a sense different from, and opposed to, the apparent one, is it any wonder that whole communities should imbibe that irreverence for the Scriptures, and exhibit that neglect of them, which the conduct and language of their teachers display?

As the Ninevites are said to rise up in judgment, to condemn the unbelieving cities, which repented not under the preaching of Jesus, is there not reason to fear, that those of our ancestors who laid down their lives, rather than part with their Bibles, will condemn us for our neglect and contempt of the sacred volume, in the judgment of the great day?

OBITUARY.

We insert, at the suggestion of a friend, the following obituary of the Rev. Mr. Desbrisay, from the May number of the Christian Remembrancer.

The Diocese of Nova-Scotia has recently sustained a very serious loss, in the sudden decease of the Rev. Mather Byles Desbrisay, M. A., of King's College, Nova-Scotia, and Missionary in the service of the Society for the Propagation of the Gospel in Foreign Parts, for the district of Dartmouth, in the harbor of Halifax. Like the right-minded and zealous Bishop Hobart, of New-York, this sound Churchman and most exemplary Christian, was descended from an ancestry, (the Mathers, of Boston, New-England,) who would have looked forward with a degree of superstitious horror to the chances that any of their posterity might admit what they would have termed the abomination of Episcopacy, and embrace the *un*evangelical doctrines of the Protestant Episcopal Communion. His second name of Byles he derived from the Protestant Episcopal Missionaries of that name, a record of whose labors in the early state of the Protestant Episcopal Church in North America, may be found in the reports and correspondence of the Society for the Propagation of the Gospel. Being the son of an officer in the British army, he was brought up in his earlier years under the discipline of the College of Cadets in England, and was destined by his family for that service. A decided preference, however, for the pastoral office, led him, in maturer years, to seek a degree in the University of Windsor; an institution which has been eminently useful in furnishing the Colonial Church in North America with many most exemplary missionaries: the support of which, however, has been so deplorably curtailed, through the late withdrawal of the Parliamentary grant to the S. P. G. F. P., that it is feared it may no longer be a nursery, as it has been wont to be, for the education of the children, and for the training of the future ministers of the Church.

The amiable manners of Mather Byles Desbrisay, his scrupulous morality, his diligent attention to every collegiate, above all, to every religious obligation, while, he was *in statu pupillari,* commanded the esteem and regard of all, of every age, connected with the College: and his sound evangelical piety, and love for the Apostolic Church, gave early promise of the great exertions which he afterward put forth, and of the success and uniform acceptance which would attend his future ministry. The estimation which he has left behind him, of his labors and of his character, is, indeed, delightful: his admiring flock, and his brother clergy, feel alike that they have lost an example which it was a privilege to have before them. An extensive round of churches, and a circle of congregations more numerous than the churches, under his charge, among some of whom he had first planted the standard, and with persuasive eloquence proclaimed periodically among them all the doctrines of the Church, will long feel their bereavement of this zealous missionary. That he might do all in the power of man,—ay, and he has been known to exert himself even beyond that power, although of extreme delicacy of constitution,—that in a country so inadequately provided with pastors, he might do all he could for the edification of the scattered members of the Church, he has been, for several years, in the habit of holding service on week-days, in different and distant points of his extensive mission; beside the performance of three services on each Lord's day, when he took, together with the centre church of Dartmouth, the churches at the Eastern Passage, at Lawrence Town, and at Porter's Lake, in rotation; seldom retiring to his bed on Sunday night without having travelled from twenty to five-and-twenty miles, often considerably more. He met his death at the early age of 31 or 32, as nearly as the writer can ascertain; and it was occasioned by a brain fever, the effect of a fall from his horse, which occurred, it is believed, while he was in the execution of some one or other of his arduous duties. The writer has frequently heard him express with gratitude, (and more than once, when in moments of fatigue, he has drawn from his waistcoat pocket a portable folding cup, for drinking of the pure stream of the forest, in his missionary wanderings,) that he was much indebted to his early discipline for the military life, for that buoyancy with which he could now go through his missionary toils, with no other refreshment than the pure brook, and the biscuit which he carried with him, would afford. A memoir of this indefatigable and pious missionary would, in the opinion of those who knew him, be read with deep interest and profit, and would not suffer from comparison with the recent memoirs of Pastors Oberlin and Neff. He died early in February, and was buried where he had often expressed the wish that his remains should lie, beneath the altar of the Church at Dartmouth, from the pulpit over which altar he had so often affectionately called on his flock to watch, for they knew not the hour when the Son of Man would come; and had dealt so frequently from its rails the blessed Sacrament of Christ's body and blood for the comfort and refreshing of their souls. May God (as in the course of conversation while in perfect health a few days previous to his sudden decease he was heard to remark, he doubted not, God would, and could, in the event of *his* being called away from his scene of duty) raise up a faithful successor, and many, many, such laborers, in the room of him who has now gone to his rest and his reward!

COMMUNICATIONS.

For the Churchman.

GAELIC EPISCOPAL SOCIETY OF SCOTLAND.

Mr. Editor,—It is with some degree of pleasure that I inform you that a society has been formed, with a view to aid that portion of the Episcopal Church which exists in the Highland districts of Scotland. Experience has abundantly shown that the resources of the Episcopal Communion in those districts are not sufficient to maintain the Church upon a scale adequate to the proper instruction of the people, and to the raising up a succession of Gaelic ministers, and consequently it has been thought desirable, on the recommendation, and with the direct sanction of the bishops of the Gaelic dioceses, to form a society for these purposes; and to establish schools, and catechists or Scripture readers, where ordained ministers cannot be supported. In Edinburgh, and in other large towns, the congregations very generally consist of the higher and richer classes of society, but in many parts of the country, large portions of the people or poorer classes continue steadily attached to the doctrine, discipline, and worship of the Episcopal Church; and this attachment is cherished in many places, and among considerable numbers, who, from the circumstances of the Church in general, and their own poverty, have long been deprived of resident ministers.

The Episcopalians have no hostile feelings toward the Established Church. Those days, on the part even of the poorest of their people, have happily long since passed away. But in this age of general toleration they cannot be blamed for maintaining, with an exclusive preference, the sound and salutary peculiarities of their own Church, provided they do this, as they are bound to do it, not in a sectarian spirit, but with genuine Christian charity. They have no reason, and it would ill become them who are happily relieved from the unjust suspicions, and from the vexatious oppressions to which their fathers were subjected, to be ashamed of the principles, or regardless of the just influence of their community, humble as it is. Amid all the changes and chances to which, for several centuries, the Episcopal Church has been subjected, those principles have had an extensive and a salutary influence on a large portion of the people of Scotland. In many localities, and especially in the North and in the Highlands, they long continued under the most untoward circumstances to influence the large majority. About the year 1740, the Episcopal clergy still amounted to between two and three hundred, and their congregations were numerous and respectable—the clergy being generally men who would have adorned any Church, as well by their learning as by their piety. Indeed, it must be manifest, beyond the reach of doubt, that if those principles had not been much more firmly rooted in the minds of the people than is generally supposed, the laws of 1746 and 1748 would have utterly destroyed every vestige of the Episcopal community. It has, however, survived the almost overwhelming influence of those ill-advised statutes; and it is for the interest of the country in general, that they give to it that support among their poorer brethren which is so manifestly their duty. The genuine Episcopalian is a lover of peace and order. He meddles not with them who are given to change. His social bearing is sober. His religious principles are sound, and his Christian conduct is correct. In preserving sound religion, and in promoting Christian conduct, the Liturgy is of inestimable value, inasmuch as it has embodied, for practical purposes, and for daily application, the essence of Scripture in the history, the doctrines, the duties, and the devotions of revealed religion. One great object of the Association is to furnish the Liturgy, in the Gaelic language, to those poor people who cannot otherwise procure it.

It has been too much the practice, from the Reformation to the present day, to view the ecclesiastical history of the Church in Scotland through one medium. The Episcopal Church, even when she was established, was more tolerant than her opponents. The most illustrious clergy of the Church of England, during the grand rebellion, were persecuted under the denomination of *scandalous ministers,*—a denomination which I have seen repeated in recent publications. The Episcopal clergy of Scotland were persecuted under the same odious denomination, both during the grand rebellion, and after the Revolution, with the additional accusations of bigotry, popery and weakness. The truth is, that the Episcopal clergy, both before and after the Revolution, will bear a comparison, according to their numbers, with those of any Church of the time, for general professional learning, for their Christian principles, and for their Christian conduct. They were not persecutors when in power. We have the proof in history—Bishop Burnet being one of the witnesses. Their patient submission to the most vexatious persecution after the Revolution, adds to the force of the truth, which is not to be invalidated by the accusation often adduced, that they were weak and wicked, or as the technical phrase was, *scandalous.* Weak men never, I believe, suffer real evil patiently, and wicked men certainly never do, if by any compliance they can avoid it. Now, the Episcopal clergy of Scotland at the Revolution suffered the loss of every thing, and suffered in a spirit which never was exceeded in any age of the Church. The truly Christian spirit of the whole community was such as to carry along with them in their suffering many who might naturally have been expected anxious to escape from the connexion if they found a convenient opportunity. The spirit of the Episcopal Church, from the Reformation to the present day, has been, and is very different from the picture painted by prejudice, as it is approved by the current of vulgar credulity. My surprise was not a little to find even in this country that this primitive portion of the Church of Christ had enemies who stigmatized her clergy as *dry nurses of the Church,* for such is the epithet by which they are distinguished by the modern evangelists; but the accusation is false. Among those enemies none are so dangerous to her, or even to the Church in this country, or have been the means of perverting so many of her sons and daughters from the truth as it is in Jesus, as those puritanical missionaries, who preach salvation by faith and free grace in such unguarded language as is calculated to render those, whose education has not enabled them to acquire correct notions of the great progressive scheme of revealed religion, to consider moral virtue and practical holiness as of no value. Of all the religious communities existing in the country, the Episcopal, without exception, is one of the most respectable. It is altogether indigenous, which cannot be said absolutely of any other. It existed in effect before the introduction of popery—and it has existed uninterruptedly, maintained by native men and on native grounds, from the Reformation to the present day. It has been subjected to persecutions the most severe and the most insidious. It has suffered, but it survives—and I am most seriously convinced, that it is for the interest of the country and of true religion, that the Episcopalians maintain, by every means in their power, the spirit and the influence of their humble Church which has thus happily survived the severest persecution, the most insidious policy, and the most pointed neglect. The descendants of the ancient Puritans in England having passed through very various changes of opinion, have very generally ended in absolute Unitarianism. The descendants of the Scottish Cameronians, &c., in Ireland, are many of them now avowedly Arians, Socinians, or Unitarians. The Lutherans in Germany, and the Calvinists there,—in Geneva and elsewhere,—have very generally deviated immensely from the faith of their ancient standards. There must, I think, be something peculiarly valuable in the system which, amid such varieties and vicissitudes, has, by God's blessing, preserved the Episcopal Church, the consistent witness of that faith which was once delivered to the saints—which has thus preserved her in establishment, in persecution, in neglect, and in toleration. The ministers and members of that Church are bound most certainly by every tie to cherish the beneficial system which they have thus inherited from their fathers; and all sound and sober Christians, however they may differ from them on other points, if, as they are bound, they honor the Son even as they honor the Father, will bid them God speed. Especially will they do this, in reference to their efforts to promote the laudable objects of the *Gaelic Episcopal Society,* which, so far as they are successful, must be most beneficial to an interesting population, and therefore to the country: and they cannot fail in handing down to posterity, in a state of progressive increase and respectability, that pure and sound portion of the Catholic Church of Christ committed to their fostering care.

Robert Dyce.

Charleston, S. C., June 9, 1834.

For the Churchman.

Mr. Editor,—I can readily believe that your correspondent, "Validity," means what he says, when he affirms of his own reasoning, "This is no prating, but sound logic." It is nothing but human nature to think highly of one's self; and surely a little indulgence would not be amiss, especially upon such an occasion, toward a fault, (if fault it be,) to which we are all so much inclined. But I am willing to go even further, and concede that his general argument is exceedingly plausible, if not conclusive, while the spirit with which it is urged, is unexceptionable; and yet there is one thing about his communication which, in a very considerable degree, marred the satisfaction which I should otherwise have derived from its perusal, and that is, the continued, or rather repeated reference to and use of the word "prating." If it be uncourteous and unchristian to use it, as "Validity" asserts, why not drop it at once. I confess I see but little difference between the use of it originally by your correspondent "M.," in a *general observation,* and the *particular* and *personal application* of it made by "Validity," in the last paragraph of his communication. If, indeed, there is any difference, it is in favor of the former. If the remark of "M." be founded on fact, (and I suspect there are but few who would deny that there has been "prating" on *both* sides of the question,)—then it was *not wrong,*—though it may have been *inexpedient.* All the "odium," endeavored to be thrown upon the writer originally using it, has appeared in the way of *personal application to individuals.*[*] Whereas, I doubt not, judging from the general tenor of "M.'s" communication, that individual reference was as far from his design, as to say that salvation was impossible without the limits of the Episcopal Church.

An able article has also been elicited, I perceive, on the same subject, from "A Churchman of New-York,"—and many good Churchmen there be in this noble city! The process of his conversion from parity to Episcopacy, as exhibited by himself, is one most assuredly which could not fail of the result. Would that all the members of "Anti-Episcopal denominations" might manifest but half the interest and diligence,—they all doubtless would "come to the conclusion," (it would be strange if they did not,) "that the Christian ministry was constituted by the great Head of the Church in three orders, and that being of divine appointment, is of *unalterable* obligation."

But your correspondent proceeds further, and speaks of being relieved from all doubt "as to the total invalidity of any other than Episcopal ordination." "Judge then," he proceeds, "of my surprise at seeing an article, 'Episcopacy not essential to the Christian faith, in the opinion of Bishop White.'" Now, Mr. Editor, I can most sincerely sympathize with your correspondent in this expression of his feelings. Nay, I should, under similar circumstances, have been *surprised myself.* That I, having been led to the examination of the subject at the age of 16, should have been so much favored as to be "relieved from any doubt," when Bishop White, (we will call him neither stripling nor giant, but certainly in many respects a very extraordinary man,) after a life unusually protracted,—spent in the service of God and his Church,—holding a pen, whose learning and judgment on many subjects of theology have not been surpassed,—that I should be entirely "relieved of any doubt," when such a man felt himself incompetent to pronounce, would be, indeed, matter of *just* "surprise." The feeling certainly, under the circumstances, was perfectly natural and excusable.

If, however, I *might* have been surprised under the circumstances supposed, I truly *was* surprised by what followed. "In a matter," proceeds your correspondent, "involving a question of *fact,* and fair deduction from that fact, the *mere opinion* of any individual," Bishop White for instance, "however exalted and estimable, is not to be received as the admitted and established doctrine of the Church." Thus far I conceive to be perfectly correct. This, if I mistake not, is the true doctrine, which if admitted by all would completely remove all jarring and discord from the bosom of the Church. It is gratifying to observe so much unanimity in this particular. Surely we may regard this circumstance as a "token for good," and ground upon it a hope of a yet further agreement. Your correspondent, 'G. T. B.,' whom I take to be a Churchman of *Philadelphia,* must, I am persuaded, rejoice with joy unfeigned, that his brethren, the Churchmen of *New-York,* cordially agree with him in so important a particular. It is curious to observe the coincidence, even as to expression. "I care not," says 'G. T. B.,' "what high views of Episcopacy any one may take, if he is not allowed to place his dogmas as the solemn *decision* of the Church. I have no quarrel with the highest views that may be entertained, if given with the modesty of *individual* opinion. But the curse . . . has been—"*This the Church says*—This is the *decision of the Church.*" "*Private* opinion" is "OBTRUDED AS THE JUDGMENT OF THE CHURCH."

Surely after such expressions of sentiment we might expect your Philadelphia and your New-York Churchmen to shake hands across the line of distinction which may possibly separate them, and thenceforth walk in one common path of usefulness and duty. But no, says the latter. "The Church" "expressly denies the authority and validity of non-Episcopal orders by the *fact,* (it is a great pity she has but one mouth or one mode of speaking, otherwise she might soon have settled the question,) by the *fact* of her refusal to receive non-Episcopally ordained clergymen into her communion." Judge now of my surprise, Mr. Editor, when I read this sentence immediately after the one already quoted. Does the Church "*expressly* deny." No, she says nothing about it—she maintains absolute silence.[†] But, says your correspondent, "the Church expressly denies" "by the *fact.*" It is then an inference or *deduction* from a *fact,* which he wishes us to consider as the express language of the Church; and yet he himself affirms that "in a matter involving a question of *fact,* and fair deduction"—"fair" of course in the estimation of the *individual*—"from that fact the *mere opinion* of any individual is not to be received as the admitted and established doctrine of the Church." It is true, your correspondent adds, "in opposition to her recorded decisions, &c." This however under the circumstances of the case is nothing to the purpose. Bishop White might as well have used it as your correspondent; for what are these recorded decisions? all, mere facts—nothing else. Whatever they may be supposed to speak in the way of *express denial,* comes only through the influence or deduction of the individual.

We are placed then by your correspondent in this very singular and rather awkward predicament, viz. that in a plain deduction from matter of fact, we are to reject Bishop White's mere opinion; while under precisely the same circumstances we are to receive *his* mere opinion as the admitted and established doctrine of the Church!

Ο αδελφος εκβαλεπρωτον την δοκὸν.

Why not leave all with their opinions and deductions? Why not give my fellow-Christian the right which I claim for myself? Why not suffer the Church with her facts to rest in peace?

X.

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[*] The same remark may be made in regard to the use of "striplings in theology," as *applied* by some other of your correspondents to *particular individuals*—Ignatius, &c.

[†] There could be no objection to say with yourself that the Church in popular language speaks decidedly so far as practical purposes are concerned.

THE CHURCHMAN.

SATURDAY, JULY 5, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

The subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

Floyd Smith,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

Theological Seminary.—Although unable to attend the Examination and Commencement of this Institution, we had yet made an attempt to give such information as we could collect, but are happy to be able to insert in its place the full and official account from another pen.

We are requested to state, "for the information of applicants for admission, that all, without exception, must be grammatically examined on the Greek of the Gospel and the Acts, and that as the requisition is moderate the Faculty expect complete preparation in every part." This is undoubtedly the *minimum* of knowledge in the Greek language with which a student may profitably enter on the study of theology. Nothing, we suppose, but the pressing want of clergymen could induce the Faculty to make so low a requisition: and with nothing less than this will the Church ever be satisfied. So long therefore as the Faculty have any regard for the comfort of the Professors, the credit of the Institution, the welfare of the Church, and the reputation and interests of the students themselves, they will never connive at the least abatement of this very moderate demand.

The annual meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, was held in this city the last week. There were present, Bishops Brownell, of Connecticut; Onderdonk, of Pennsylvania; Onderdonk, of New-York; and Doane, of New-Jersey; and clerical and lay trustees from Massachusetts, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, and Maryland. The proceedings of the meeting are ordered to be published, and will soon be before the Church.

The annual examination of the students was held on Tuesday, Wednesday, and Thursday, and was well calculated to give confirmation to the growing conviction throughout the Church, of the great value and importance, to the best interests of man, of this rapidly increasing school of the prophets.

The Commencement was held in St. John's Chapel on Friday, and its exercises conducted in the following order:—

Introductory Prayers.
Singing—100th Psalm, with the Doxology.
A dissertation "On the importance of Biblical science in pastoral instruction."—By *Nathaniel E. Cornwall, A. B.,* of Connecticut.
A dissertation—"How far was Christianity indebted to Constantine for its establishment?"—By *Edmund Embury, A. M.,* of New-York.
A dissertation—"Excellence and reasonableness of Christianity proofs of its divine origin."—By *Robert L. Goldsborough,* of Maryland.
A dissertation on "The causes of success in the early propagation of Christianity."—By *Henry Lockwood,* of New-York.
A dissertation on "The nature and value of the internal evidence of revelation."—By *Edward N. Mead, A. M.,* of New-York.
Singing—An Anthem.
A dissertation—"There is no analogy between the spread of Christianity and Mohammedism."—By *John F. Messenger,* of New-York.
A dissertation—"*The things that edify* the Christian minister's best weapons."—By *Nathan Watson Monroe, A. B.,* of Massachusetts.
A dissertation on "The fulness of time."—By *William Wallace Spear, A. B.,* of North-Carolina.
A dissertation on "Different degrees of future glory."—By *Henry Tullidge, A. B.,* of New-York.
A dissertation on "The agency of the Holy Spirit."—By *Marshall Whiting, A. M.,* of New-York.
N. B. Peter S. Chauncey, A. B., of New-York, and Augustus F. Lyde, A. M., of New-York, have been excused from reading dissertations, in consequence of indisposition.
Presentation of the candidates for degrees.
Address by the Right Rev. George W. Doane, D. D., Bishop of the Diocese of New-Jersey.
Testimonials given.
Singing—Hymn 103, with the Doxology.
Concluding prayers.

During the same week was held, in this city, the annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union. A public meeting in behalf of the Union was held in St. Thomas' Church on Friday evening, when the report of the Executive Committee was read; and addresses were delivered by the Right Rev. George W. Doane, D. D., of New-Jersey; the Rev. Daniel Cobia, of South-Carolina; and the Rev. Jackson Kemper, D. D., of Connecticut. The interest of the occasion was much increased by a few well-selected pieces sung by Sunday School children,—a happy specimen of the success attending the laudable efforts now making in this city under the direction of Mr. Dingley, to fit Sunday scholars for taking an active part in the music of the sanctuary.

On Sunday evening last, in Christ Church, the annual sermon before the Board of Managers, was preached by the Rev. William D. Cairns, of New-York; the prayers having been read by the Rev. Theodore F. Bartow, of Georgia.

On Saturday, June 28, the Mission Church of the Epiphany, in Stanton-street, in this city, the second station of the New-York Protestant Episcopal City Mission Society, was consecrated by the Bishop of this Diocese. Morning prayer was read by the Rev. John McVickar, D. D., Professor in Columbia College, assisted by the Rev. Hugh Smith, of the Mission Church of the Holy Evangelists, who read the lessons. There were also present, and assisting in the solemnities, the Right Rev. Bishops Brownell, of Connecticut; and Onderdonk, of Pennsylvania; the former of whom read the ante-communion service, and the latter preached. It is a coincidence not without interest, that in the absence of the Bishop of this Diocese, Bishop Moore, of Virginia, a native of the city, then on a visit here, laid the corner-stone of this church; and that a Bishop of another Diocese, also a native of the city, should have been here in proper season for preaching the consecration sermon.

On the Fifth Sunday after Trinity, June 29, in St. Thomas' Church in this city, the Right Rev. Bishop Brownell, of Connecticut, admitted to the holy Order of Deacons, Nathaniel E. Cornwall, A. B., and Augustus F. Lyde, A. B., of that Diocese; and the Bishop of this Diocese admitted to the same order the following gentlemen belonging to New-York:—Peter S. Chauncey, A. B., Edmund Embury, A. B., Henry Lockwood, Edward N. Mead, A. M., John F. Messenger, Nathan W. Munroe, A. B., Henry Tullidge, A. B., and Marshall Whiting, A. M.; also Robert L. Goldsborough, of Maryland, at the request and on the behalf of the Bishop of that Diocese.

The above gentlemen had all, on the preceding Friday, at the Commencement of the Theological Seminary, taken the honors of that institution, and been enrolled among its Alumni.

The Rev. John Dowdney, Deacon, also an alumnus of the Seminary, was, at the same time, admitted to the Order of Priests by Bishop Onderdonk.

The Morning Prayer, on this deeply interesting occasion, probably the largest ordination ever held in this country, was read by the Rev. William C. Mead, D. D., of Pennsylvania, assisted by the Rev. Bird Wilson, D. D., of the General Theological Seminary, who read the lessons. The candidates for the diaconate were presented by the Rev. Samuel H. Turner, D. D., of the Seminary; and the candidate for the priesthood, by the Rev. Thomas Lyell, D. D., of New-York. The sermon was preached by Bishop Brownell.—[*Communicated.*

General Prot. Episc. Sunday School Union.—On Thursday of last week the Board of Managers held their eighth annual meeting. We have been favored with an extract from their proceedings, which we publish with the view of calling attention *immediately* to the important resolutions which were adopted.

"*Resolved,* That a premium of ONE HUNDRED DOLLARS be offered by the Executive Committee for the best set of questions on the Gospel of St. Matthew; to be prepared by the first day of December, 1834.

Resolved, That the Executive Committee offer also a premium of ONE HUNDRED DOLLARS for the best set of questions on the Acts of the Apostles; to be prepared by the first day of March, 1835.

Resolved, That a committee consisting of three bishops of the Church, be appointed by this Board to prescribe instructions for the drawing up of said questions—to judge of their merits, and award the premiums: with a power to retain any set or sets of questions which may not receive the premiums, awarding therefor such compensation as may be proportioned to the use which may afterward be made of them.

Resolved, That the Right Rev. the Bishops of Connecticut, New-York and New-Jersey compose said committee.

Resolved, That the Executive Committee be authorized to employ the Secretary as a special Agent to visit the parishes in our country for the purpose of making collections and exciting an interest in behalf of the Society."

These resolutions are highly creditable to the Board of Managers, and will be received with cordial approbation by the Church. The want of suitable questions has been long felt and regretted; and we have been happy to see indications, in two or three quarters, of attempts making to supply it. The present resolutions can hardly fail of encouraging such efforts, and exciting others, and securing a result which shall be for the good of the Church. We admire the judgment by which the proposed questions have been restricted to single books of the New Testament, and a selection made of the two most important in youthful education. The instructions by which the questions are to be drawn up will be made public as soon as received by the Secretary.

We have been the more agreeably surprised at this step of the Board of Managers from a knowledge of the financial embarrassments with which they have to contend. They are certainly pursuing a liberal policy, and one in which the Church, if she be true to her interests, will be ready to sustain them. The Agent, than whom none can have the interest of the Society more at heart, is making arrangements, we understand, to enter forthwith on the duties assigned to him: and we sincerely hope that the friends of the Church and of Sunday Schools will cheerfully co-operate with him in carrying the design of the above resolution into effect.

Tennessee.—We owe an apology to "A Constant Reader," for not having given an earlier insertion to his favor. The article had been mislaid: and we regret this the more as we have been thus prevented from giving our readers the following extract from a private letter that accompanied it. We are always happy to receive such letters; and if they go more into particulars we like them all the better. Our readers crave information respecting the Church, and blame the Editor because he does not tell what he cannot know. Our rules forbid us to give much extraneous information, but whatever relates to the state of our own Church in any section of the country, we shall be glad to learn and to publish. The letter is dated "Clarksville, Tennessee."

"The Church, as you are doubtless aware, has in this western wilderness to contend against many prejudices, and to suffer from the repeated misrepresentations of its various and increasing enemies. At one time it is said, and zealously propagated by ignorant and designing teachers, that we are cherishing secretly the absurd doctrines of the Roman Catholic Communion. At another it is preached that we are the enemies of sound and rational piety, and that we are connected with the civil polity of Great Britain, &c. &c. I need not name to you those who are the originators and constant propagators of such crude absurdities. I am happy to state, however, that the increasing light which daily dawns upon this gloomy and vitiated atmosphere, is gradually dispelling error, ignorance, and misrepresentation. The diffusive influence of the Churchman, with the tracts, &c., which we have received, and the sound views and practical matter connected with the administration of our Church, and the dissemination of true religion, must ere long have a happy influence in all this western region. I hope to be enabled in the course of a few weeks to send you a few subscribers."

Episcopacy.—The correspondent above referred to, suggests the following topic of inquiry in respect to the comparative growth of our Church, and the prevalence of her distinctive views:

"I am anxious to see in your paper a correct list of the number of ministers of other denominations, who have entered the Church by the imposition of hands. I think if you could procure from the different bishops, the number since the organization of the Church in America, it would be an interesting *fact,* worthy to be spread before the Christian public. In South-Carolina, you will see from Dalcho's Church History, very many of different denominations who, in the early settlement, changed their views, and entered the Church. It might be well also to give a list of those of our Church who have left its Communion, by way of contrast; I know of but two."

Roman Catholic.—The Catholic Herald has at length given a plain answer to the question we some time ago proposed to him—"What is the meaning of the term 'Roman Catholics?'" He then replied, very courteously indeed, but rather evasively—leaving us, on the whole, under the impression that he made a fair distinction between "*Roman Catholics*" and "*Catholics.*" Accordingly in a late article we felt at liberty, by way of sugaring a bitter pill, to use the term "*Roman* Catholics." The Herald, hereupon, informs his readers that we have adopted the term "*Catholics;*" thus verifying our suspicion that he regards the words as synonymous. Why did he not have candor enough to tell us the truth at first? We thank him, however, none the less for having thus at length, though unwittingly, settled the question, and shall take care for the future how we avoid the unequivocal designations of *Romanist*, *Papist*, &c., and expose ourselves to the censure of applying the term *Catholic* to the most anti-catholic society on earth.

ORIGIN OF METHODISM.—A series of essays with this heading has appeared in the Christian Intelligencer, of which the Christian Advocate and Journal says they show "how perfectly easy it is to quote from authorities, and yet distort and misrepresent, and turn into a ridiculous point of light, the most serious and best of things." The writer set out with one assertion which proved his entire incompetency for the task he had undertaken. Wesley and Fletcher, he said in substance, (we have forgotten the words,) were men of questionable integrity, BECAUSE, being Arminians, they subscribed to the Calvinistic Articles of the Church of England. This is sheer ignorance, or something worse. We are glad that the Advocate does not answer these essays, and, as the Editor of the Intelligencer himself disowns them, we hope to be pardoned for suggesting to their author to send his future numbers (if he should write more) at once to the Catholic Herald: the Editor of which eagerly demands them. One would think, however, that the Romanists at present stand in no need of such help from Protestants.

EFFICACY OF HOLY LIVING.—The article in our last under this heading, which was credited to the Western Recorder, is an extract from "The Heart," a work lately published by a presbyter of our Church. We are happy of the opportunity of again commending this excellent and useful work to the attention of our readers.

MEETING OF THE ALUMNI.—Among the interesting incidents of the week we notice with pleasure the proceedings of the Society of the Alumni of the Theological Seminary. The reader will find the account below. This Society will become every year of increasing importance, and its public proceedings will always be observed with interest.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

THE annual sermon before the Association was preached in St. John's Chapel, on Wednesday evening, June 25th, by the Rev. Wm. L. Johnson, after evening service conducted by the Rev. John M. Guion.

After the exercises, the Association met, when a committee was appointed to inquire into the expediency of addressing, year by year, a circular letter from the Association to the absent members, and to report at the next meeting.

The Association then adjourned to meet at St. Peter's Chapel, on Thursday, at 10, A. M.

The Association met pursuant to adjournment on Thursday morning. Letters were read from some of the absent members, expressing a deep interest in the success of the Association, and enclosing contributions to its funds.

The Constitution was amended, so as to provide for the appointment of a corresponding secretary.

The Association has supported a scholar in the Seminary, during the past year. The incumbent produced testimonials highly satisfactory from the Rev. Professor Turner, and signed the pledge "to remain the full term of three years in the Seminary, and to prosecute the entire course of study with diligence."

The sum of $150 was appropriated to the support of the scholar during the next Seminary year.

The officers, &c., for the ensuing year were then elected.

Rev. Samuel R. Johnson, *President.*
William Shelton, 1st *Vice-President.*
Paul Trapier, 2d *Vice-President.*
Edward Ballard, 3d *Vice-President.*
Edward Y. Buchanan, 4th *Vice-President.*
Rev. Benjamin Holmes,
Alexander H. Crosby,
Aldert Smedes,
George H. Shelton, } *Executive Committee.*
Rev. William L. Johnson, *Treasurer.*
Rev. John M. Guion, *Corresponding Secretary.*
Rev. Robert B. Van Kleeck, *Recording Secretary.*

The Rev. John M. Guion, Rector of Grace Church, Saybrook, Conn., was chosen to preach the sermon at the next anniversary, and the Rev. Wm. Linn Keese, Assistant Minister of Trinity Church and St. Paul's Chapel, New-Haven, Conn., the substitute.

The Rev. William Lucas was chosen to read the essay, and the Rev. Edward Ballard, the substitute.

The Committee appointed to consider the expediency of addressing annually a circular letter to the absent members, made the following report:

"That they do not consider it *at present* expedient to adopt such a measure, but they recommend the following resolution:

Resolved, That the President of this meeting, (the Rev. Edward Ballard,) and the Corresponding Secretary, be a committee to prepare, for the present year, a circular letter to the absent Alumni."

The report was accepted and the resolution adopted.

It was also *Resolved*, That the Committee be instructed to request those members, who may not attend the next annual meeting, to communicate with the Association, through its Corresponding Secretary, on subjects connected with its object and interests.

The following arrangement was made a by-law of the Association. The annual meeting shall be held at 7 o'clock, P. M., on the day appointed by the Constitution, (the Wednesday preceding the Commencement of the General Theological Seminary,) the annual sermon shall be preached on the evening of the same day, at 8 o'clock, and the essay read on the next day (Thursday) at 5 o'clock, P. M.

The following preamble and resolutions, as they are of general interest, are given at length.

Whereas members of this Association have been, and future graduates of the Seminary may be so situated as to make some knowledge of church architecture desirable and expedient; and whereas this knowledge may in part be obtained by having an opportunity to inspect the plans of churches; it is therefore

Resolved, That the members of the Association be, and they are hereby requested to deposit with the Recording Secretary of this Association, the plans of their respective, and if they think proper, other churches, accompanied with such details and remarks as may promote the object expressed in the premises.

Resolved, That the clergy of the Church, and all Episcopalians interested in church architecture, be and they are hereby respectfully requested to furnish plans and details for the same object.

Resolved, That the Executive Committee provide a suitable portfolio, for the safe keeping of, and convenient reference to, the plans furnished in compliance with the above resolutions, and present it and them as they come to hand to the library of the Seminary.

Plans or communications on the subject may be sent to the Rev. Robert B. Van Kleeck, at Fishkill Landing, N. Y., or left, directed to him, at the Protestant Episcopal Press, or at the store of Messrs. Swords, Stanford & Co., New-York.

At five o'clock, in the afternoon of Friday, the Association again met, pursuant to adjournment, in St. John's Chapel, when the annual essay was read by the Rev. Hewlet R. Peters, after devotional exercises conducted by the Rev. John M. Guion. This essay, with the annual sermon, will be published under the direction of the Executive Committee.

Twelve names were added to the number of "the Associate Alumni," nine of whom were members of the class which graduated this morning.

The meetings were all conducted in a spirit of harmony, and showed a deep interest in the Association and the Seminary, which give good promise of energy and success, in pursuing its important objects.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

BISHOP ONDERDONK proposes making his visitation to the more distant portions of the Diocese, for the present year, as follows:

Tuesday, July 8, Lansingburgh; 9, Waterford; 10, Mechanicsville; 11, Stillwater; 12, Charlton.

Seventh Sunday after Trinity, July 13, West Charlton; 14, Milton; 15, Balston Spa; 16, Saratoga Springs; Friday, 18, Sandy Hill.

Eighth Sunday after Trinity, July 20, Granville; 21, Hampton; 22, Whitehall.

Ninth Sunday after Trinity, July 27, Morristown, St. Lawrence county; Wednesday, 30, Oswego; Friday, August 1, Sodus.

Tenth Sunday after Trinity, August 3, Pultneyville; 4, Palmyra; 5, Penfield; 6, Rochester, A. M. Grace Church (Institution), P. M. St. Luke's Church (Confirmation);* Friday, 8, Brockport.

Eleventh Sunday after Trinity, August 10, Medina; Tuesday, 12, Lewiston; 13, Niagara Falls; Friday, 15, Newstead.

Twelfth Sunday after Trinity, August 17, Buffalo; Wednesday, 20, Ellicottville; Friday, 22, Angelica.

Thirteenth Sunday after Trinity, August 24, Mount Morris.

Other appointments to be hereafter notified.

Where Priests' Orders are to be administered, the candidate is expected to have the requisite number of Presbyters—two at least—present on the occasion. They would do well also to attend *without delay* to transmitting the proper testimonials to the Standing Committee. Directions as to the form of them are given in an Appendix to the Journal of the last Convention of this Diocese, and in Swords' Almanac for the present year. They should be directed to "The Rev. William Creighton, D. D., Secretary of the Standing Committee, New-York."

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* It is intended, hereafter, where there are more than one church in the same place, to visit them for confirmation in different years.

CLERICAL CHANGES.—The Rev. Mr. McHugh has accepted an invitation to the charge of St. Paul's Church, Waterloo.

The Rev. David Huntington, has, we understand, relinquished his charge at Harpersville, Broome Co., and accepted an invitation to the scene of his former labors at Hobart, Delaware Co.—*Gospel Messenger*

We are happy to learn that the Rev. Mr. Dorr, of Trinity Church, Utica, has returned after a suspension of his labors for some time, with renewed health, and has resumed the discharge of his duties.

The Rev. Mr. Lucas, of St. Peter's Church in this village, has recovered from an illness of several months, so far as to leave home, for the benefit of change of air and exercise. It is hoped his journey will be permanently advantageous to him.—*Ib.*

Virginia Convention.—We find the following interesting description of the services at Staunton on Trinity Sunday, in an appendix to the Journal of the Virginia Convention:

On the morning of Trinity Sunday, May 25th, at 6 o'clock, the rite of confirmation was administered to 38 persons. This solemn service was rendered more than usually impressive, by the appearance of those who knelt around the altar. There were those whose hair was whitened by the frost of many winters, approaching with feeble steps, to make a public profession of their faith in the Redeemer of men; and there were the young taking up their cross "to follow the Lamb whithersoever he goeth." The address of the Bishop, exhorting them to holiness of heart and life, and appealing to the sufferings and sorrows which the Church had endured in years that are past, from the misconduct of its members, was deeply felt.

Services recommenced at 9 o'clock. After an ordination sermon by the Rev. Thomas Jackson, of Richmond, the office of Deacon was conferred upon Messrs. Slaughter and Clark, and that of Priest upon the Rev. William G. Jackson, Rector of Trinity Church, Staunton. The address to the candidates assumed an unusual interest from the attending circumstances. Sustaining the parental relation to him who was to be elevated to the Order of Priesthood, and oppressed with the feebleness of sickness, the speaker gave his charge with the earnestness of one impressed with the belief that he had almost "finished the work which had been given him to do," and with the minuteness, fidelity, and zeal of parental love, anxious to point out the course which he had so long trodden, and whose termination he had, apparently, so nearly reached. The communion was afterward administered to about 180 persons.

In the afternoon there was service, and a sermon preached by the Rev. H. W. Ducachet.

At night there was again service, and a sermon by the Rev. N. H. Cobbs, upon the subject of ETERNITY—"*The end of all things is at hand.*" The deep interest of that subject at such a time; the parting address of the Bishop, flowing from the spontaneous feelings of the moment; the affecting solemnity of the occasion, combined to produce an impression through the assembly better conceived than described. With the privilege of contemplating eternity as our unfading inheritance, and death as the passport to a glorious immortality, the sadness of parting was chastened by anticipations of the future. Like the pious Israelite returning from the celebration of his national festival to his home, we felt as we turned away our steps, that "*the joy of the* LORD *was our strength.*

From the Episcopal Recorder.

REV. SIR,—In the Episcopal Recorder of May 10th, 1834, is copied from the New-York Observer, a letter dated New-Orleans, Jan. 8, 1834. Among other things in said letter, much commendation is bestowed on the Rev. Mr. P., of the Presbyterian Church, and due praise also given to the Methodist preacher. All this is very well, and I hope deserved. But permit me to inform the editor of the Recorder, that the writer of said letter either *forgot*, or omitted to notice, the Independent Congregational Church, (formerly the 1st Presbyterian Church,) under the pastoral care of the Rev. Theodore Clapp, which is decidedly the most popular and most numerously attended Protestant Church in this city. With respect to the Roman Catholics "having the entire French and Spanish population of the city," I beg leave to remark, that there is here a French Protestant congregation, which, though not *very* numerous, is at least very respectable. They have a neat and convenient church. Their minister, the Rev. Mr. Leiris, died last summer of yellow fever, but I trust his place will be supplied. I have been informed that this congregation, generally, prefer a liturgy to extemporaneous prayer, and could a minister be procured who would use the Episcopal form of service in the French language, this Church would, I doubt not, soon be well attended.

It is my belief, as well as that of the correspondent of the New-York Observer, that the prosperity of the Episcopal Church in this section of country would be essentially promoted, could it enjoy the benefit of the ministrations of a talented, judicious, zealous, and pious Bishop; and I trust that I have not been wanting in exertions to carry into effect the special canon on this subject, passed by the last General Convention. The proposed diocese comprehends the states of Mississippi, Alabama, and Louisiana—not *Arkansas*, as stated by your Presbyterian correspondent.

From the Barbadian.

ON Tuesday, the 7th instant, the Lord Bishop of the Diocese held his second visitation at the Cathedral and parish Church of St. Michael, on which occasion were present, as well the clergy of Barbados, as the several readers, catechists, and school-masters licensed by his Lordship; the prayers of the day being read by the Rev. Rector of St. Michael. His Lordship addressed the clergy, readers, catechists, and school-masters in a charge explanatory of the duties of their respective offices.

On Wednesday, the 8th instant, his Lordship licensed the Rev. Thomas Watts, clerk, to the offices of chaplain and school-master of the Codrington Foundation School, on the plantations in this island, of the Society for the Propagation of the Gospel in Foreign Parts, and assistant curate in the parish of St. John, in this island; and on the same day, his Lordship licensed George Duncan Gittens, and John Pilgrim Wall, as readers in the parish of St. John; Samuel Athill Far, as reader in the parish of Christ Church; and Henry Russell Redwar, as reader in the parish of St. Philip, under the superintendence and direction of the respective rectors of the said parishes. And on the same day, his Lordship also licensed the following persons as catechists and school-masters:

In the parish of St. Michael, Jacob Goodridge Simpson, school-master of St. Paul's School; William Watson, George Lewollyn, catechists and training-masters.

Christ Church, John Ward, school-master of St. Ann's School.

St. Philip, Samuel William Young, school-master.

St. George, Edward James King, school-master.

St. John, Thomas Puckering, training-master; Aaron Pinder Brathwaite, school-master of St. John's second School; James Edward Brathwaite, school-master of St. Mark's School.

St. Thomas, Benony Armstrong, catechist and Sunday school-master; Thomas Griffith Bowen, catechist and training-master.

St. Peter, John Robert Gittens Marshall, training-master; John Edward Richards, catechist.

St. Lucy, John Bowen, catechist and school-master.

And on the 15th instant, his Lordship appointed the venerable Edward Eliot, B. D., archdeacon in and over the islands of Barbados, Grenada, St. Vincent, Trinidad, Tobago, and St. Lucia, and their respective dependencies, his Lordship's commissary of British Guiana, including the colonies of Demerara, Essequibo, Berbice, and their dependencies.

Following up the suggestion of the Lord Bishop in his charge to the clergy on the 7th instant, the Rev. Mr. Harte gave notice on Sunday last, that prayers would be read in St. Mary's Chapel every morning throughout the year, except on sabbath days, at a quarter before six o'clock. It is most gratifying to us to state, that in this pious labor Mr. Harte meets every encouragement from his flock. He commenced on Monday morning, when there were present upward of 300 persons, free and slaves. Yesterday there was an increase, and this morning the chapel was crowded, notwithstanding the almost incessant rain. We consider Mr. Harte's plan to be an excellent one, and well adapted to attract the people to the hearing of GOD'S word, as well as joining in public worship. The service commences with singing the Morning Hymn by the congregation. Mr. H. then reads a portion of the Liturgy, a few verses from the Psalms, and then addresses a short lecture to his congregation—being a plain and instructive commentary on the holy Scriptures. He has commenced with Genesis. A service of this sort we cannot but think calculated to do much good, especially among the slaves; and we only wish there were five or six small chapels in this town in which the same service could be performed, and the same valuable instruction conveyed every morning to that class of people especially, many of whom are still miserably ignorant of the light of Divine truth, yet are about to undergo a change in their civil condition, which will require *that light* to guide them, and to render their emancipation a real blessing to them.

It is cheering to observe the large number of negro children and young persons, who at this early hour go to the house of prayer—

"So may our youth adore thy name,
And, Saviour, deign to bless
With fostering grace the timid flame
Of early holiness!"

So sung, and sweetly sung, the pious and gifted Heber, whose soul would have been transported with joy, could he have lived to hear that such exertions are making in Western India for the spiritual benefit of our people.

The British Government: Church and State.—We extract the following from the London Patriot of May 3d.

We understand that the Rev. Dr. Heugh, of Glasgow, and the Rev. Andrew Marshall, of Kirkintulloch, are the bearers of a petition to Parliament, signed by fifty thousand of the inhabitants of Glasgow, for the dissolution of the connexion between Church and State. They are men of high talent, and have taken a distinguished lead in the Church and State question, which is agitated with such warmth in Scotland at the present moment. The controversy may be said in fact to have originated with the Rev. Mr. Marshall; and he and Dr. Heugh are the authors of some of the ablest works that have appeared on that side of the question. We learn with satisfaction, that these gentlemen, with the Rev. Dr. Mitchell, are appointed as delegates from the United Secession Church of Scotland, to confer with the Congregational Union at its meeting in the ensuing month.

The Patriot subsequently says. Yesterday the deputation from Glasgow, were introduced to Earl Grey, by James Oswald Esq., M. P., to present a memorial which had received 50,000 signatures in nine days, complaining of the grievances of Scottish Dissenters, and urging the separation of Church and State. His Lordship expressed great surprise at the tone and character of the memorial, and avowed his determination to uphold the Established Church, believing its existence to be intimately connected with the well-being of the State. Mr. Marshall assured his Lordship that the views stated in the memorial were not taken up hastily; that they were the fruit of deliberate inquiry; that the memorialists held them as religious principles; and that the cause could not die.

Earl Grey believed that the memorialists had acted from conscientious motives; "but really, when he saw the Dissenters taking up such ground, he was almost led to feel as if he should abandon all efforts to relieve the Dissenters in despair. They were now doing the very thing which those who opposed the concessions he had advocated had said they would do." Mr. Johnston said, they were only following out their principles; and added, that these opinions were rapidly spreading in Scotland. Earl Grey trusted that the Dissenters of England held no such opinions; but was assured by Dr. Heugh, that all the English Dissenters who had avowed any thing on the subject, had avowed it as their decided opinion, that Church Establishments were in principle unjust and unscriptural. His Lordship seemed surprised at hearing that many Churchmen had signed the petition, but was satisfied when he found that they were "*only* of the Kirk of Scotland!"

The Earl of Stamford and Warrington has contributed the sum of 300*l.* to the funds of the Diocesan Society, now forming under the auspices of the Bishop of Chester, for the building of Churches in Cheshire and Lancashire. —*Chester Courant.*

The Bishop of St. Asaph, in a few weeks of the late winter, furnished from sixty to seventy poor families in St. Asaph and its neighborhood, with blankets and various articles of wearing apparel. Subscriptions have been made which have furnished to the necessitous sixty gallons of soup twice a week. Such Christian charity is beyond all praise.—*Ibid.*

A Church is about being built in Wolverhampton, under an Act passed in this reign. The Rev. W. Dalton, of the Lloyd House, minister of St. Jude's, Liverpool, has consented to become minister of the Church when built. The Rev. gentleman provides the sum necessary for the endowment, and subscribes considerably toward the erection. A site has been obtained on the Penn road, which has received the approbation of the Bishop.—*Birmingham Advertiser.*

Church Missionary Society, London.—Annual meeting held on the 6th of May. The receipts for the past year amount to $235,000, being $15,000 more than the receipts of the previous year. The expenditures amounted to $216,000.

Wesleyan Methodist Missionary Society.—The annual meeting of this society was held in London on the 4th ult. The following is an account of its operations:

The report gave an account of the progress and present state of the Society's mission in Ireland; on the Continent of Europe; the Mediterranean Sea; Continental India; Ceylon; the South Sea Islands; Africa; the West Indies; and British America; from nearly the whole of which, the accounts were very encouraging. The whole number of Missionary Stations was stated to be 166; comprising 45,786 members; being an increase of 1907 during the year. There were also 27,676 children in the Mission Schools. The Society's income amounted to $217,000, for the year. The report concluded by stating the great want of missionaries that was felt in many parts of the world, particularly men of eminent piety and great prudence and experience; and with expressing the hope that some of the Senior Ministers in the connexion would feel it to be their duty to sacrifice the comforts of home, and devote themselves to the work of Foreign Missions.

Religious Liberty in Venezuela.—By a decree published in some of the newspapers, the Venezuelan Congress has solemnly sanctioned *the free practice of public worship of every denomination of religious sects.* This law was preceded by another not less important, passed by both Houses, and concurred in by the Executive at the Congressional session of last year, viz. the *abolition of tithes*; laying thus the axe at the root of that inveterate religious intolerance which like a huge and noxious vine, had entwined its corroding fibres round the heart of social life, and spreading far and wide its ominous branches, had poisoned every spring of health, and dried up every source of improvement throughout the immense and beautiful countries of the South-American continent.

This event, which excites little attention in this country, is to South America of vital importance. The very circumstances of the enactment of this law, and the manner in which it was hailed by the people, give assurance that it will become the origin of substantial and permanent good. It was carried almost unanimously, and its publication has produced public rejoicings and heartfelt congratulations among the people of that country. Those rejoicings and those congratulations show at once the progress and light of liberal principles in that Republic. This was done in peace, in perfect peace, after mature deliberation, and according to the public feeling. There were no bayonets, no soldiery surrounding the walls of Congress, no remonstrances, no commotions from the multitude. The Legislators of Venezuela have in the most prudent manner followed the infallible method of planting, and watching closely the development of the seed, and fostering its growth to maturity in order to reap the harvest. They have brought out those beneficent laws by a wise, progressive course, and by this means have secured these happy results.—*Journal of Com.*

SUMMARY.

The First Sunday School Teacher.—A London paper of March 31st, has the following paragraph:—

"Mrs. Bradburn was interred on Wednesday last in the ground behind the City-road Chapel; and, according to her wish, was attended by a number of Sunday School children to her grave. Nearly fifty of the elder scholars of Radnor-street Sunday School, under the superintendence of Mr. J. W. Gabriel and Mr. Williams, met at the Liverpool-road Chapel, and after having partaken of biscuits and milk, joined the funeral procession, and walked two and two before the hearse. The boys had crape bows on their left arms, and the girls black ribands on their bonnets. When the funeral stopped at the Chapel gates, the children commenced singing a suitable hymn. The body was then carried into the Chapel, where the Rev. Messrs. Oakes and Jackson read the desk service;—and after another hymn, the Rev. Theophilus Lessey concluded with prayer. At the grave, Mr. Jackson read the burial service, and the whole was concluded with a third hymn. It was Mrs. Bradburn who first mentioned to Mr. Raikes the subject of Sunday Schools. She went with him through the courts and alleys of Gloucester, to collect the children of the poor, though strenuously opposed by the clergy and others. At the establishment of his first school, Mrs. Bradburn, then Miss Sophia Cook, first enrolled her name, and was, therefore, the *first Sunday School teacher.*—The foregoing arrangements were made to pay an appropriate tribute to her character, and had a very interesting and solemn effect.

Lowell Factories.—The total amount of capital invested is but a fraction short of *five millions and a half of dollars!* and the number of hands employed is nearly *six thousand*—more than *four thousand five hundred* of whom are females! *Twelve hundred* females are employed in the Mills of the Merrimack Company alone! The Merrimack and Lawrence Companies employ the largest amount of capital, and of course, manufacture the greatest quantity of goods per annum. The former, with five Mills, consume eighty-six bales, and manufacture 125,000 yards of cotton per week; while the latter, with four Mills, consume one hundred and sixty bales, and manufacture 170,000 yards per week. The Merrimack Company employ 1700 hands, and consume, per annum, 5000 tons of coal, and 1400 cords of wood! while the Lawrence Company employ but 1150 hands, and consume, per annum, only 400 tons of coal, and 100 cords of wood. This difference, we suppose, is produced by the quality and description of the goods manufactured. The total amount of cotton consumed is 32,601 bales per annum, and the total amount of cotton cloth manufactured is *six hundred and ninety-seven thousand yards per week; or thirty-six millions, two hundred and forty-four thousand yards per annum!* Seven thousand one hundred tons of anthracite coal, five hundred thousand bushels of charcoal, three thousand five hundred cords of wood, and twenty-six thousand gallons of oil, are annually consumed!

The weekly salaries of the female operatives amount to $14,868 75; the weekly salaries of the male operatives to $13,860: total per week, $28,728 75. Total per annum, $1,493,895,00! Almost *a million and a half of dollars* annually distributed among the middling and laboring classes of the community by the seven Cotton Manufacturing Companies at Lowell alone!—*Bunker Hill Aurora.*

Rome, October 18th.—This evening we were present at a highly interesting function, the re-interment of the immortal Raphael. His remains had been watched day and night by a guard of Swiss, even after they had been deposited in a sealed coffin. On this day, the festival of St. Luke, the shell containing them, of highly finished workmanship, was placed upon an elevated platform, in front of the altar of the Madonna, in the Pantheon. It may be well to remark, that the statue was sculptured by Latti, at Raphael's expense, to serve him as a monument. Round the cataphalque was a square enclosure covered with black, at which sat the members of the different academies, in deep mourning; the steps of the platform were richly illuminated with a profusion of torches and candelabra. Behind, was seen the arch, whence the body had been taken, under the statue, (the altar having been removed,) thoroughly repaired, and in front of this a marble antique sarcophagus, given by his Holiness to receive the shell; as the former sepulchre, though well built, had been found filled with the deposits of the river, left after its almost yearly inundations. All being in readiness, the chapter commenced at dusk the office for the dead. After this, the formal recognition of the body took place, a notarial act to that effect was read, and the parchments enclosed in a leaden tube, and deposited in the coffin. The lid was then screwed down, and the seals of the different academies affixed. A rich pall of gold cloth was now cast over the coffin, and the presidents of the Academies of St. Luke and of Antiquities, the Director of the Society of the Pantheon and the President of the government commission of the Arts, took their station at the four corners of the bier. The clergy slowly entered, while the Papal choir solemnly entoned the funeral service. After the absolutions, the same choir, perfectly concealed, burst forth in the majestic notes of Casciolini's Miserere, a richly harmonized and expressive composition, now probably for the first time heard by any present. It may be said to hold a middle place between the simple pathos and exquisite expression of Allegri's or Bai's, and the more ornamented and varied melody of Guglielmi's and Zingarelli's. During its performance, the coffin was borne by six distinguished artists to the sarcophagus, in which the leaden coffin had been placed, and with it was enclosed a small leaden casket, containing the earth and decayed wood of the former tomb. After the leaden coffin had been soldered, the sarcophagus was placed under the vault, the first bricks were laid by the presidents, and in the course of a few days, all was restored to its former condition.—*Catholic Diary.*

Awful Calculation.—An ingenious, authentic, and valuable statistical work, published a few years since, states that the number of inhabitants who have lived on the earth amount to about 36,627,843,275,846. The sum, the writer says, when divided by 3,096,000, the number of square leagues of land on this surface of the globe, leaves 11,820,698,732 persons to each square league. There are 27,864,000 square miles of land, which, being divided as above, gives about 1,314,522,076 persons to each square mile. Let the mile be reduced to square rods, and the number he says will be 1,853,500,000, which, being divided as above, gives 1283 inhabitants to each square rod, which rod, being reduced to feet and divided as above, will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and, according to the above statement, there will be 1283 persons to be buried on each square rod, capable of being divided into twelve graves: it appears that each grave contained 100 persons, and the whole earth has been one hundred times dug over to bury its inhabitants—supposing they had been equally distributed! What an awful, overwhelming thought! What a lesson to the infatuated being who has centered all his hopes and affections upon the evanescent pleasures of this truly transitory life!—*N. Y. American.*

FAIR.

A FAIR of the Ladies' Society of St. Andrew's Church, Harlem, will be held at Nolan's Prospect Hall, Yorkville, at the end of the Rail-way, on Tuesday, the 8th of July. Sales to commence at 3 o'clock, P. M.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

THE first Quarterly Meeting of the Society for the current year, (dating from its 17th Anniversary,) will be held in Christ Church, Anthony-street, on Tuesday evening, the 8th of July, at eight o'clock.

A Report upon the state of Schools, and of their progress during the quarter ending the 1st July, will be read.

A Sermon will be delivered and a collection will be made in aid of the funds of the Society.

By order,
HENRY ANTHON,
ELIJAH GUION,
CHAS. H. ROACH, } *Committee of Arrangements.*

*** Superintendents who have not yet handed in their Reports will be pleased to send them to the address of the Secretary, on Monday, the 7th inst.

CHAS. H. ROACH, *Secretary*,
55 Sixth Avenue, or 4 Cedar-street.

July 2, 1834.

Calendar.

JULY.

6.—6th Sunday after Trinity.
13.—7th Sunday after Trinity.
20.—8th Sunday after Trinity.
25.—St. James.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following contributions since his acknowledgment of the 26th June ultimo.

From the Missionary Association of St. George's Church, Milford, Connecticut, to constitute their minister, the Rev. William H. Walter, a life member, *thirty dollars*, for general purposes.

From Mr. James Scott, of Flushing, Queen's Co., New-York, *one dollar*, for the Missionary Record.

From the Rev. John Dowdney, Minister of St. Paul's Church, Woodbury, Conn., *nine dollars*, an offering of said parish after a missionary meeting, to be appropriated for the proposed mission to China.

From St. Peter's Chapel, New-York, by their Rector, the Rev. Benjamin I. Haight, *eleven dollars and fifty-five cents*, being contributions at several missionary lectures in that Chapel, for general purposes.

From a lady of St. Paul's Church, Albany, New-York, *two dollars*, for domestic purposes.

JAMES SWORDS, *Agent, &c.*

July 2, 1834.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.		*Missionary Disposable Fund.*	
May	12.	Received a donation from Mr. Charles Knapp, of New-Berlin, Chenango Co., -	$5 00
	13.	Received a collection made in Zion Church, Palmyra, Wayne county, per Rev. William Staunton, - - -	15 00
	"	Received from a member of Trinity Church, New-York, the profits of a pew,	10 00
	21.	From the Association of Trinity Church, Utica, - - - -	7 45
	28.	Collection in All Saints' Church, N. Y.,	26 00
June	4.	Received from the Association of St. George's Church, Schenectady, -	85 [illegible]
	7.	Received from St. John's Church, Ithica,	6 [illegible]
			$155 47
		Education Disposable Fund.	
June	4.	Received from the Association of St. George's Church, Schenectady, -	10 50
	7.	Received from St. John's Church, Ithaca,	4 62
	10.	Received from a member of St. John's Church, New-York, - - -	50 00
			$65 12

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

July 1, 1834.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of thirty dollars, a donation from the Seminary Bible, Prayer book and Tract Society of the City of New-York.

CHARLES H. ROACH, *Treasurer*,
4 Cedar street.

July 2, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *forty-five dollars, fifty cents*, from a collection at Christ Church, N. Y., after the annual sermon by Rev. D. Cairns, of Hudson, N. Y.

Fifty-three dollars, ninety-six cents, after addresses by the Rt. Rev. G. W. Doane, D. D., Rev. D. Cobia, and Rev. Dr. Kemper, at St. Thomas' Church, N. Y., on Friday evening last.

Five dollars, as a donation from Rev. P. Adams, of New-Hartford, N. Y.

FLOYD SMITH,
No. 12, Maiden-lane.

New-York, July 2, 1834.

PRESS DEPOSITORY,
46 *Lumber-street.*

STANDARD WORKS AND PARISH LIBRARY.

THE Standing Committee of the Protestant Episcopal Press have it now in their power to announce the completion of the Fourth and Sixth Volumes of the "Standard Works."

The great delay which has prevented the appearance of these volumes, the Committee beg to assure the subscribers and the friends and patrons of the Press, has been owing to a series of unlooked-for and untoward events which put it out of the power of the Editor, the Rev. Mr. Whittingham, to complete them sooner.

The recent departure of Mr. Whittingham to the south of Europe for the recovery of his health, which had been seriously impaired in the service of the Church, it is hoped will be received as a sufficient apology.

In order to secure greater safety in their transmission, subscribers, and others who may desire them, are respectfully requested to indicate to the Agent of the Press, the mode of conveyance they would prefer. Changes of residence, &c., render attention to this request the more necessary, as from such causes the failures of the parcels to reach the hands of the individuals to whom they are addressed would be attended with inconvenience to them, and loss to the Press.

The series of "Standard Works," in six volumes, is combined with and form a part of the "Parish Library," consisting of thirteen volumes, and may be obtained at the Press either together or separately, at the option of the purchaser.

For the information of Episcopalians throughout our country, and in the hope that the several periodicals of the Church will give as extensive currrency to the same as possible, a list of the titles of the several volumes composing the "Parish Library" is appended.

STANDARD WORKS

Adapted to the use of the Protestant Episcopal Church in the United States. Edited by W. R. Whittingham, A. M.

Vol. I. Leslie on Deism—West on the Resurrection. With a general and special Prefaces, Biographical Memoirs and Notes.

Vol. II. Sumner on Apostolical Preaching, and on Ministerial Duty. With a Preface and Notes.

Vol. III. The Apology for the Church of England, and a Treatise on the Holy Scriptures. By Bishop Jewell. With a Preface, Biographical Memoir and Notes.

Vol. IV. A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr: with an Introduction and brief Notes illustrative of the Ecclesiastical History of the first two Centuries. By the Rev. Temple Chevallier, B. D., late Fellow and Tutor of Catharine Hall, Cambridge, England.

Vol. V. Gibson's three Pastoral Letters—Horne's Letters on Infidelity and to Adam Smith. With Preface, Biographical Memoirs and Notes.

Vol. VI. A Practical Discourse concerning a Future Judgment. By Wm. Sherlock, D. D.

PARISH AND RELIGIOUS FAMILY LIBRARY.

VOLUMES I., II., III., IV., V., VI., same as above.

Vol. VII. A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D.

Vol. VIII. First Series of Dr. Bowden's Letters to Dr. Miller: with a Preface. By the Right Rev. Benjamin T. Onderdonk, D. D.

Vol. IX. A Series of Letters addressed to the Rev. Dr. Miller, in Answer to his Continuation of Letters concerning the Constitution and Order of the Christian Ministry. By the late Rev. John Bowden, D. D.

Vol. X. Piety without Asceticism, or the Protestant Kempis: a Manual of Christian Faith and Practice, selected from the Writings of Scougal, Charles How, and Cudworth: with Corrections, and occasional Notes. By John Jebb, D. D., F. R. S.

Vol. XI. The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton. With a Life of the Author, by Thomas Zouch, M. A. And Notes, selected from those of Dr. Zouch.

Vol. XII. A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D.

Vol. XIII. Lives, Characters, and an Address to Posterity. By Gilbert Burnet, D. D. With the two Prefaces to the Dublin editions. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S.

By order of the Standing Committee,
FLOYD SMITH, *Agent, &c.*
46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 2d, from the following persons, viz.:—

Postmaster, S. Glastenbury—Rev. P. L. Whipple—F. F. Peake—L. H. Mosely—Dr. Thos. H. Wright—Post-Office, G. Barrington—E. Hunt—Wm. C. Russell—Post-Office, Huntington.

Received by the General Protestant Episcopal Sunday School Union.

John C. Pechin, 2—Charles T. Haight—Messrs. Marshall, Brown, & Co.—Rev. John Brown—Messrs. Cole & Hall.

A VOICE FROM THE CHURCH.

JUST published, and for sale at the Protestant Episcopal Press, "A VOICE FROM THE CHURCH."

☞ The avails of this publication will be devoted to the Protestant Episcopal Tract Society.

A PEW IN GRACE CHURCH

FOR SALE, (the family having removed to the upper part of the city.) It is in an excellent situation, in the middle aisle, furnished with a cushion and carpet. Apply at No. 9 Burling-slip, or at 49 Wall-street, up stairs. June 6.—12—tf

For the Churchman.

The Family Circle first Broken.

Years had roll'd on unheeded; while peace
And happiness, had by the hand of Him
Who from his throne on high, omnipotent!
Dispenses blessings to all mankind, been
Freely to us bestow'd, above the lot
Of ordinary mortals. Affections
Unrepress'd, from childhood's earliest dawn,
Had with our growth increased, and gather'd strength.
And we could bless the Author of all good,
That of father, mother, brothers, sisters—
All had been spared: none had yet been parted.
This could not always be. The hour had come
When the first-born must bid adieu to those
Most dear, by duty call'd to part, perhaps,
For ever! To this hour, that Sabbath eve
Oft recurs to me, with recollections
Vivid as though 't were now, and all unchanged—
That book, the word of God, from whose pages
We were used, each in our turn, to read
Lessons of wisdom infinite, to guide
Our feeble steps from paths of sin, was closed.
The youngest urchin of our little flock
Had been allow'd to linger, now o'erlook'd,
Past his accustom'd hour of rest; and as
With childlike penetration, he had mark'd
Feelings suppress'd by each, beneath a calm,
Assumed to spare the feelings of the rest;
His brother's knee he sought, perchance to fathom
By that steady gaze, a torrent, which by
Manhood's resolution, yet was master'd.
Our mother saw, and more was not required
To make that cup, too full, now overflow.—
Here I must draw the curtain o'er the scene:
Words cannot paint it.
Years have since roll'd on;
Time hath wrought changes innumerable;
I too have wander'd, and have cast my lot
Far from the scene of early years. And now,
Assail'd by trials, tempted oft to verge
From the right path—the thought of those so dear,
Who, by example, prayers and tears, first curb'd
My wayward course, recalls me to myself.

W. M.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP IVES TO THE CONVENTION OF THE DIOCESE OF NORTH-CAROLINA.

Brethren of the Convention,—That God has spared us to witness the prosperity of his Church in this Diocese for another year, and to assemble again to account severally for the part we have taken in its affairs, and to consult for its future welfare, affords an occasion for devout thankfulness, and serious self examination. Have we been faithful to the solemn trust committed to us; faithful to that Saviour who has admitted us to so weighty an office and to such a glorious destiny, is an inquiry which you, my brethren of the clergy, will do well to make; and one in which you, my brethren of the laity, are by no means uninterested.

May God enable us all so to improve the advantages of our present meeting together, that we may separate with better hopes of uniting at last in a pure and eternal fellowship at his right hand.

The following is a statement required by Canon 51, of the affairs of this Diocese, with the Episcopal acts performed since the date of my last address.

At night, on Saturday, June 1st, 1833, I officiated in Immanuel Church, Warrenton, and confirmed 14 persons. On the next morning, (Trinity Sunday,) I admitted to the holy Order of Priesthood, the Rev. John M. Robertson, with the concurrence of a number of my presbyters. In the same church I preached at night.

Agreeably to appointment, I proceeded to Pittsborough, where, on the morning of the 1st Sunday after Trinity, with the assistance of the Rev. Messrs. Freeman, Buxton, and Davis, I consecrated to the service of Almighty God, a building by the name of the Church of St. Bartholomew. On which occasion I preached, and administered the holy communion. In the evening also, I preached and confirmed two persons.

From this place I proceeded to Salisbury, by the way of Salem, being desirous of visiting the establishment of the United Brethren in that village.

Although previous engagements would not admit of my remaining long among this interesting community, still I did not leave them without receiving additional strength to my former convictions of their great Christian simplicity, eminent devotion to the Saviour, and love to all Christian people, especially to our apostolic Church.

On Friday, the 14th, I arrived at Salisbury, where I preached in St. Luke's Church, (the Rev. Mr. Morgan performing service,) on that and the following night, and also twice on Sunday, the 16th—confirming in the morning seven persons, and administering the holy communion. I was highly gratified to mark so many indications in this parish of spiritual improvement.

On Wednesday, the 19th, I took the stage for Raleigh, to attend, agreeably to appointment, the meeting of the Executive Committee of the Episcopal School; and returned on Saturday in time to fulfil my engagement at Christ Church, Rowan county, where I officiated on Sunday, the 23d.

From this place I proceeded the next day to Charlotte, Mecklenburg county, accompanied by Rev. Mr. Morgan. Here, on Tuesday, the 25th, I preached, service being performed by Rev. Mr. Morgan, and confirmed 4 persons. The friends of the Church in this neighborhood are few, but are zealous in their efforts to secure the stated ministrations of the Gospel.

On my way to Buncombe county, through Lincoln and Rutherford counties, I made diligent inquiry for the scattered members of our Church; but with three or four exceptions in the former county could learn of none. At Flat Rock, Buncombe county, where I arrived on the 2d of July, I found a beautiful church edifice, of brick, nearly completed, which, however, was not in a sufficient state of forwardness to admit of being consecrated. I officiated at this place two Sundays; and from what I saw, and could learn, I think the prospects of a congregation encouraging.

Anxious to obtain some further insight into the principles upon which the best schools of our country are conducted, I visited, during the last of September, the celebrated institutions of Round Hill, Massachusetts, and Flushing, Long Island, New-York; and was not a little gratified on finding that the views, on the subject of education, of the experienced and highly successful Rectors of these Institutions, accorded substantially with those acted upon by our Convention; and that the former gentleman might be induced to accept the rectorship of the Episcopal School of our Diocese.

On my return I left New-York, on the 15th of October, and arrived in Warrenton, on Saturday, the 19th. The next day I preached in Immanuel Church, the Rev. Mr. Saunders performing service.

On Tuesday, the 22d, I arrived at Raleigh, and finding that little had been done, by the appointed agents, in the collection of funds for our school, I determined, for this purpose, to make a rapid tour through the eastern portion of my Diocese. I had proceeded to Fayetteville, and officiated in St. John's Church, on Sunday, the 27th, when my progress was arrested by the intelligence of the death of my child in New-York.

This afflictive providence summoned me immediately to that city.

It will not, I trust, be considered irrelevant to record here my firm conviction of the goodness and mercy of God in this trying dispensation, and of the blessedness of those, and *those only*, who live in such subjection to the government of Jehovah, as, in the darkest hours of trial, to be enabled to say, and with a resigned and tranquil spirit, '*Thy will be done.*' My affliction was severe, but, I trust, not without its benefit; and I am sure, not without its consolations. And while I mention as among these consolations the deep and general sympathy of my Diocese, I should do injustice to my feelings, not to notice the very kind and affectionate attentions of my friends at Fayetteville, where I received the sad tidings of my bereavement.

While in New-York, having met with Mr. Cogswell of Round Hill, I persuaded him to accompany me on my return to my Diocese, as I considered his presence, at the then approaching meeting of the Executive Committee, of very essential importance. We left on the 19th of November, and reached Raleigh on Monday, the 25th,—the day previous being spent in religious services at Halifax, in this State, where I performed morning prayer, and preached to a small, but for that place uncommonly attentive audience.

The week of my arrival in Raleigh was passed with the Executive Committee of our School. The results of this meeting, most satisfactory to myself, and most important, in my view, to the interests of the Church in the State, will be given you in the report of the Committee, to be submitted during the sittings of this Convention.

At Raleigh, the place of my residence, I remained during the session of the Legislature, preaching every Sunday, as also on Christmas-day, till January 9th, and confirming, on Sunday, December 1st, one person.

From this city I went to Fayetteville, where, on Sunday, the 12th, I officiated in St. John's Church, preaching morning and evening, and performing service, the Rector being absent on duty to a vacant parish.

On Thursday, the 16th, I took the stage for Wadesborough, by way of Cheraw, S. C., owing to the swollen state of the rivers on the direct road. I arrived at Wadesborough in time on Friday night to attend service in Calvary Church, the Rev. Mr. Buxton officiating. At night on Saturday, I preached, the Rev. Mr. Buxton reading prayers, and administered confirmation to 7 persons. The next morning, after prayers by the Rev. Mr. Buxton, I preached, and administered the holy communion to about 20 persons. I preached also at night. On Monday night, I addressed the congregation upon the subject of our Episcopal School, after which I obtained a subscription highly creditable to so small a communion.

On all the occasions of public worship, the congregations were good, and evinced an exemplary seriousness of deportment. It is a matter of grief to me that a congregation so deserving should remain so long destitute of the stated ministrations of the Gospel ministry, particularly as they evince so much thankfulness even for the comparatively small privilege of lay reading.

On my return the next day, I preached in the morning at Morven, and at night at Cheraw.

In St. John's, Fayetteville, I officiated again on the following Saturday night. The next day, also, (Sunday, 26th,) I preached, and confirmed 2 persons. At night, preached to the colored congregation, and confirmed 5 persons. My convictions were strengthened by this visitation, of the great importance of doing something more generally and effectually to relieve the spiritual ignorance of our black population. There is, I think, a culpable indifference upon this point among Christians. The very partial efforts we have already made to instil into the minds of this population the sober and subordinating principles of the Gospel of Christ, promise the most happy results to a general co-operation in this cause, and show the utter futility of the indolent plea, that our blacks are incapable of being benefitted by religious instruction. Until professing Christians, however, awake to a sense of their duty in the matter, little can be expected from others. The responsibility then upon us, my brethren, is tremendous. It cannot be disregarded without hazard to our souls. The views contained in a recent pastoral letter by the Assistant Bishop of Virginia, upon this subject, accord so exactly with my own, that I wish some steps could be taken to place them before every planter in our Diocese.

On Monday night, the 27th, I officiated again in St. John's Church, and took my departure on the following Wednesday for Wilmington, where I arrived the next day. At night on Saturday, (February 1st,) I preached in St. James' Church, the Rev. Mr. Burke performing service. The next day, (Sunday,) I preached three times, being assisted in the services by the Rector and the Rev. Mr. Burke. Also, at night on the following Wednesday, Thursday, and Saturday, I preached; and confirmed on Saturday 12 persons. On Sunday, the 9th, I preached and administered holy communion. I preached also to the colored congregation, which I found in a flourishing condition. During that week also, I addressed the congregation on the subject of the Episcopal School, and was responded to by very general and liberal subscriptions for its support.

From this place, on the 10th, I proceeded to Newbern, where, on the morning of Ash Wednesday, I had the satisfaction of meeting, agreeably to previous appointment, a number of my clergy in convocation. The object of this meeting was to enable me to become better acquainted with the views and attainments of my clergy; to counsel them on points connected with ministerial usefulness; to animate and encourage them in their high duties; and to afford them an opportunity of mutual edification, and for the performance of many duties, (such, for example, as the examination of candidates for Orders,) which, but for this occasion, would be at best very imperfectly discharged. And the results of our convocation, in reference to ourselves, and to the congregation who enjoyed the privilege of our services, were such as to justify me in the determination to hold at least two in each year in different parts of my Diocese.

While at Newbern I performed the following acts in Christ Church: Preached on Thursday night, the Rev. Mr. Avery performing service; also Saturday night, the Rev. Mr. Freeman performing service. On Sunday morning, the 16th, with the concurrence of the Rev. Messrs. Avery, Freeman, Goodman and Davis, I admitted the Rev. Messrs. Shaw, Hawks and Rogers, Deacons, to the holy Order of Priests. I preached on the occasion, the Rev. Mr. Goodman performing morning prayer.

On Tuesday, the 18th, I consecrated to the service of Almighty God, an edifice in Craven county, by the name of St. Thomas' Church. I preached on the occasion, the Rev. Messrs. Goodman and Hawks assisting in the services.

I returned to Newbern to administer confirmation, according to appointment, on Wednesday evening, but was prevented by the inclemency of the weather.

On Friday I proceeded to Washington, and preached at night in St. Peter's Church, the Rev. Mr. Rogers performing service. The next day I officiated at Trinity Church, Beaufort county, preaching and administering confirmation to one person, and the holy communion to about twenty, the Rev. Mr. Shaw assisting in the services. At night of the same day, I preached again in St. Peter's Church, Washington, and confirmed four persons. Also, the next day, (Sunday, the 23d,) I preached both in the morning and at night; administering in the morning the holy communion. This parish seemed to be in a state promising the happiest results to a faithful exhibition of the Gospel.

The next day, accompanied by the Rev. Messrs. Shaw and Rogers, I went to Zion Chapel, where I officiated in the morning, and thence proceeded to Bath. The following morning I crossed to the parish of St. John's, and was grieved at being called to officiate at the funeral of a pious lady, whom I had expected to confirm. I preached in St. John's Church, and confirmed one person, two of the candidates for that holy rite having been suddenly removed by death. Most sincerely have I sympathized with this little flock upon their recent loss, in this way, of three or four of their most valuable members.

On my return to St. Thomas' Church, the next day, I was subjected to the disappointment, owing to severe head winds, of not arriving to fulfil my appointment till 2 o'clock in the afternoon. The congregation, however, remained, and I officiated at that hour.

On Thursday, the 27th, I proceeded to Edenton, and officiated on the following Friday and Saturday nights, in St. Paul's Church, confirming, on the latter occasion, three persons. On Sunday morning, 2d of March, I preached, and administered the holy communion, the Rev. Mr. Avery assisting in the services. At night also, I preached, and confirmed one person. This parish is gradually improving, both in respect to numbers and to spiritual devotedness.

On the 4th of March, I went to Hertford, and preached at night in the Court-house, to an unusually attentive congregation. The next day proceeded to Old Neck, and preached in a school house, to an assembly of apparently devout and interested worshippers. The day following went to Boyd's Neck, Pasquotank county, where, on the 7th, I preached to a small but serious congregation. On these occasions the service was performed by the Rev. Mr. Rowland.

I repeat my convictions, expressed at our last Convention, that this region of country presents one of the most necessitous, and at the same time inviting fields of labor, now open to the Church.

On the evening of the 7th, I proceeded to Elizabeth city, where, at night, I preached in Christ Church, the Rev. Mr. Rowland performing service. On Saturday night, Sunday morning, and night also, I preached, confirming four persons, and administering the holy communion, being assisted in the services by the Rev. Mr. Rowland. The destitute condition of this parish has been to me a source of deep anxiety; and I do not yet see in what way it is to be supplied.

On my return, I preached in St. Peter's Church, Washington, on the evening of the 12th. Also, in Christ Church, Newbern, on the morning of the 14th.

On the 16th, (Sunday,) I officiated in the morning in St. Thomas' Church, Craven county, preaching, after morning prayer by Rev. Mr. Hawks, to a large and seriously attentive congregation, and confirming seven persons. In the evening I returned to Newbern, and preached in Christ Church, confirming ten persons, the Rev. Mr. Goodman performing the evening service.

On Monday, the 17th, I proceeded to Caswell, Lenoir county, where, at night of the same day, I performed service and preached. The next morning, also, after service by the Rev. Mr. Hawks, I preached to an attentive congregation. I left this place with the hope, that before another visitation, should I be spared to make it, the church edifice there, in the progress of building, will be ready for consecration. I regard the completion of this work as indispensable to the permanent establishment and prosperous growth of the Church of Christ in this village.

On the 19th, I proceeded to Raleigh, where, for a week, I was confined to my room from sickness.

On the 3d of April, in that place, I was present, according to appointment, at a meeting of our School Committee.

On the morning of the first Sunday after Easter, in Christ Church, Raleigh, I admitted to the holy Order of Deacons, John Singletary; on which occasion I preached, being assisted in the services by the Rev. Messrs. Freeman and Saunders.

On Wednesday evening, the 9th, after service by Rev. Mr. Freeman, I preached and confirmed seven persons.

I left the next day upon a visitation, agreeably to previous appointment, to the Churches in Orange, Granville, and Franklin counties. At night I performed service and preached at Chapel Hill, in the College Chapel, to a numerous and deeply attentive congregation.

The following evening I proceeded to Hillsborough, where I preached in St. Matthew's Church, the Rev. Mr. Green performing service, on Saturday morning, on the morning and evening of Sunday, (13th,) and also at night of the next Tuesday. Here I confirmed on this occasion eight persons.

On Wednesday, the next day, I went to St. Mary's Chapel, where, after morning prayer by the Rev. Mr. Green, I preached, and confirmed two persons.

On Friday, the 18th, I officiated at Salem Chapel, preaching and administering the holy communion, the Rev. Mr. Green assisting in the services.

The next day I proceeded to Oxford, where, on Sunday morning, the 20th, I consecrated to the service of Almighty God, a building, by the name of St. Stephen's Church. On which occasion I preached, the Rev. Messrs. Green, Mott, and Taylor, being present and assisting in the services.

In the evening of the same day, I preached, after service by the Rev. Mr. Taylor, and confirmed seven persons.

The next day I went to Banks' Chapel, in the vicinity, and after morning prayer by the Rev. Mr. Green, and the baptism of two adults by the Rev. Mr. Mott, I preached, and confirmed four persons.

I was much gratified, on this occasion, to perceive that the services of the Rev. Mr. Taylor had been so well appreciated, and so much blessed.

On Tuesday, the 22d, I went to Williamsborough; and after morning prayer by the Rev. Mr. Norwood, preached in St. John's Church, and confirmed two persons. Thence I proceeded to Louisburg, and on the morning of the 24th, performed service and preached to a small but serious congregation.

Sunday, the 27th, I passed at Raleigh, preaching morning and evening. On the following day I left for Tarborough, where, agreeably to appointment, I preached on Wednesday, the 30th, the Rev. Mr. Singletary performing service. As also the next day, after morning prayer by the Rev. Mr. Singletary, in Trinity Church, Scotland Neck. The day following I returned to Tarborough, and performed service and preached at night. Thence I proceeded to fulfil my appointment in Pitt county. And on Sunday, the 4th of May, preached, after morning prayer by the Rev. Mr. Singletary, in the academy at Greenville.

From which place I came to attend the deliberations of this Convention.

During the visitation thus ended, I have had continued cause for devout gratitude to God, for his blessing on my imperfect labors, and for thankfulness to his people for their kindness, expressed in efforts to render these labors agreeable and efficient.

(*To be continued.*)

DOCTRINAL.

From the Western Christian Advocate.

ATONEMENT.

A worthy correspondent asks, "Was the death of Christ sacrificial? Were his sufferings vicarious?"

In answering this very ordinary, but most interesting and momentous question, volumes, rather than a newspaper article, might be written, and the subject still be unexhausted. The object of this brief answer is to satisfy and edify plain readers, who may not have time or opportunity to study the subject extensively. To them we answer: The death of Christ was *sacrificial*. That he died not as a *private*, but *public* character; not on his *own* account, but that of *others*; not for any thing *he* had done to forfeit life, but voluntarily for the *sins of the people*. That his sufferings were *vicarious*; that is, he suffered as a *substitute*, or in the place of guilty man. This opinion is not peculiar to our Church; it is held as common property by all orthodox Christians of every name, age and clime.

The general arguments in support of this opinion are short, simple, and within the reach of every man. First; such a sacrifice was *necessary for man's salvation*. Men are sinners, unholy, by nature, and sinful in practice. Of this they have irresistible evidence within and without. But what is the consequence of sin? "The wages of sin is death." "The soul that sinneth, it shall die." But who is thus concerned in the difficulty? "All have sinned and come short of the glory of God." Can man release himself from the thraldom of sin? No; "The law is spiritual; but I am carnal, sold under sin:" and God says, "Without me, ye can do nothing." Can men redeem each other? "None of them can by any means redeem his brother, nor give to God a ransom for him." Again; "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." If man could of himself render a perfect obedience to the law, this would not release him from the guilt of past offences: "Therefore, by the deeds of the law, there shall no flesh be justified in His sight; for by the law is the knowledge of sin;" but not deliverance from it. From all which, it appears that the sinner is condemned by the law; it binds him over to death, to which he can make no satisfaction, and from whose penalty he cannot escape by his own sufficiency. But cannot God forgive sin without a sacrifice? No, verily, "Without shedding of blood is no remission." Nor were the legal sacrifices of the Jews sufficient; it was impossible they "should take away sin," else would they "make the comers thereunto perfect." Christ is the only Redeemer: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Having showed the *necessity* of a sacrifice for sin in order to man's salvation, we shall now prove that Christ *did offer such a sacrifice*, by plain Scripture declarations. Isaiah prophesied thus: "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Christ magnified the law by a life of spotless obedience to it, and made it honorable wherein man had broken it, by offering himself as a sacrifice. The same prophet is still more plain when he says, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." That these sayings are all fulfilled in Christ, the New Testament abundantly shows. Christ is the Redeemer, that is, he who buys back the human family from the captivity of sin and Satan. He says himself: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Thus the ransom or price which he paid to redeem man was no less than his own life; and Paul says, "We have redemption through his blood." The same Apostle exhorted the elders at Ephesus, "To feed the Church of God, which he hath purchased with his own blood;" and assured the Galatians that "Christ hath redeemed us from the curse of the law, being made a curse for us." He also declared to the Hebrews, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," and inquired if the blood of the legal victims "sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God." To the Corinthians Paul said, "For he hath made him to be sin (a sin offering) for us, who knew no sin; that we might be made the righteousness of God in him;" and elsewhere, "by whom also we have received the atonement," i. e. satisfaction for sin. John says, "He is the propitiation (atonement) for our sins: and not for ours only, but for the sins of the whole world." Peter says, "For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God;" and again, "Who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." The foregoing are a few of the numerous pointed and incontrovertible Scripture testimonies, to prove that *the death of* Christ *was sacrificial*, that his *sufferings were vicarious*. To copy them all, would be to transcribe a large proportion of the Old and New Testaments.

If any further proof is desired, it may be found in the history of his sufferings. Let it be recollected that Christ was "a lamb without spot;" he challenged his most inveterate enemies to convince him of sins; he was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who did no sin, neither was guile found in his mouth." Connected with his purity, let it further be remembered that he was "the Lord of hosts," possessing more courage than all the sons of men; and then it might naturally be expected that his death would have been not only the most calm and peaceful, but the most triumphant one that was ever witnessed on earth, if indeed it could be expected he would have died at all. Why then was it, as the struggle approached, that he "began to be sorrowful and very heavy?" because "he bore our griefs, and carried our sorrows." Why did he soon after exclaim, "My soul is exceeding sorrowful, even unto death?" because "his soul" was made "an offering for sin." Ah! tell me, doubtful reader, why was it that, "being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground?" The true solution of the case is, he "gave himself a ransom for all;" he suffered as the sin-atoning victim, "the Lamb of God which taketh away the sin of the world," and came "to put away sin by the sacrifice of himself;" yea, even "the sins of the whole world." To feel the full force of this subject, we must keep in view the dignity of the sufferer, that he was "God manifested in the flesh," or Deity veiled in humanity; his innocence, as one "who did no sin;" his love, in that "he gave himself for us," though guilty sinners; his condescension, in that "he humbled himself and became obedient unto death, even the death of the cross;" and the extremity of his sufferings, in which he "bore the sins of many." They that reject the doctrine of Christ's *sacrificial offering*, set aside the only ground for their own hope of mercy, and "bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." They that receive and trust in this all-sufficient sacrifice shall be hid in the Rock of Ages.

DEVOTIONAL.

From the Charleston Observer.

The *gifts* of the Holy Spirit are, first, those which tend to impart and increase human knowledge, as in the case of Bezaleel, which is mentioned in Exodus xxxi. 2–6; second, those which are extraordinary or miraculous, such as the gift of prophecy, of working miracles, of discerning spirits, &c. See 1 Cor. xi. 3–12; and, third, those which are not saving, Balaam prophesied, and so did King Saul; and Judas and many others performed miracles, yet they were wicked men.

The *graces* of the Holy Spirit are distinct from his *gifts*; and they may be regarded, first, as *saving*; (Eph. ii. 8;) second, as *peculiar*, given only to some; and, third, as sanctifying and preparatory to heaven, Rom. vi. 14; 2 Cor. xii. 9; Eph. ii. 7; Heb. xiii. 9; 2 Pet. iii. 18. You will hence learn, that though the gifts of the Holy Spirit are highly desirable, yet with more earnestness should you seek, by humble prayer, to be endued with the graces of the Spirit.

You are to pray for the gifts of the Spirit, that you may be able more fully to understand the word of God; for it is written, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." And again it is written, "Covet the best gifts"—that is, earnestly desire the Holy Spirit to impart unto you the knowledge of his will. None can teach like him. He can enlighten the understanding.—Surely he who created the mind and gave it its powers is able to increase those powers, and render them more vigorous and retentive. And you have the promise that he will do it if you ask him. But it is the meek, the humble, the docile whom he instructs. You should therefore never be ashamed to pray to him, nor should you ever go to him with a proud, unhumbled heart; for God "resisteth the proud, but he giveth grace to the humble"—and it is *grace* as well as *gifts* which you need. You may have knowledge, and yet be deficient in grace; and that is the reason why so many men of talents and acquirements are among the rejectors of the Gospel. They yield to their own perverted understanding, rather than to the dictates of the Holy Spirit.

Now, the Spirit often strives with those who are young. When your sins render you unhappy, you are to regard it as the Spirit's warning. When your conscience reproves you for a fault, you should consider it as the voice of the Spirit. When you have a disposition and heart to do good, it is the drawing of the Spirit, whom you should never resist. If it be criminal to disobey your father and mother, much more is it criminal to disobey the Spirit of God. Remember these things, I pray you, my children, and seek with earnestness the favor of God, which is life, and his loving kindness, which is better than life.

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